The Immaculate Conception

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The Immaculate Conception

The teaching of St. Thomas, St. Bonaventure and Bl. J. Duns Scotus on the Immaculate Conception of the Blessed Virgin Mary

By FR. HUGOLINUS STORFF, O. F. M.

A Reply to the Article:

"St. Thomas and the Immaculate Conception"

(*Homiletic Review, Vol. 24, No. 3, December 1923.*)

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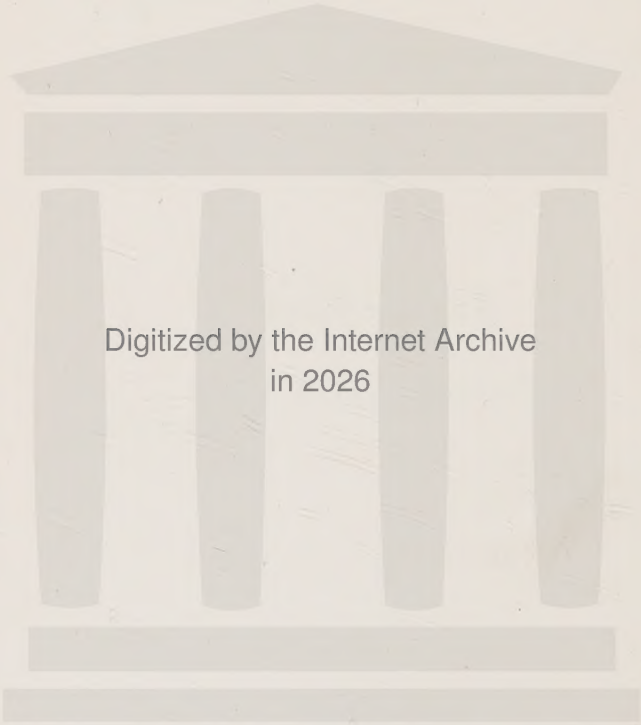
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J. H. S.

Beatae Virgini ac Matri Mariae
Purissimae,
Sine Ulla Peccati Originalis Labe
Conceptae;

Sancto Joseph Sponso Virginis Im-
maculatae Castissimo;

Beato Joanni Duns Scoto, O. F. M.,
Doctori Mariano ac Subtili,
Defensori Immaculatae Conceptionis
Maximo;

In Signum Gratitudinis ac Amoris
Filialis,

Hoc Opusculum Dedicat Quam
Humillime,

Unus ex Fratribus Minoribus ac
Discipulis B. Scoti.

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FOREWORD

On December 8, 1924, it was seventy years that the doctrine of the Immaculate Conception of the Blessed Virgin was declared an article of faith by Pope Pius IX. Perhaps no other privilege is so dear to Mary as that of her Immaculate Conception. The same may be said of the devoted children of Mary, especially since Mary at Lourdes gave herself the significant and beautiful name: "I am the Immaculate Conception." For this reason anything that will tend to a clearer and better understanding of Mary's singular privilege, her Immaculate Conception, will be welcomed and gladly read by the lovers of Mary Immaculate.

Some time ago an article appeared in the Homiletic Review, Vol. 24, No. 3, December, 1923, with the heading: "St. Thomas and the Immaculate Conception," for the purpose of showing the real position of St. Thomas regarding this great prerogative of Mary. The author of this article is the Rev. Peter Lumbreras, O. P. A separate reprint of the article in pamphlet form was published by "The University Press" of Notre Dame, Indiana. The article evoked some adverse criticism which, however, did not satisfy the Rev. author of the article who asked for "just one proof; but a good one." It was, therefore, thought advisable to present to theological students and priests the real and complete doctrine of the three greatest scholastic Doctors, St. Thomas, St. Bonaventure, and

Bl. Duns Scotus, concerning the Immaculate Conception. To preclude any misunderstanding, it is deemed necessary to remark that the present answer to the article in question is not written to oppose St. Thomas, but merely to give his real doctrine and opinion concerning the Immaculate Conception. If the Rev. author of the article had merely tried to defend St. Thomas by giving a mild interpretation of his doctrine and position without attacking others and without making false claims, the present answer would never have been written. But now a favorable opportunity was offered to contribute in loving gratitude to the greater honor and glory of Mary Immaculate and of her glorious defender, Bl. J. D. Scotus, by presenting his doctrine concerning Mary's Immaculate Conception. For of the three greatest scholastic Doctors, Bl. Scotus alone gives Mary the full glory of a real and complete Immaculate Conception.

The following are statements made by the Rev. author to which serious objections may be raised, and which demand an answer in the interest of historical and scientific truth (Homiletic Review, Dec., 1923):

On page 254—"The claim of his (St. Thomas') opposition to the dogma of the Immaculate Conception is the most *superficial* of all claims."

On page 261—"The *only* way of saving the dogma is the *ninth* and the last way."

On page 261—"Such a *preservation* was *never denied* by St. Thomas."

On page 262—"On the contrary, St. Thomas *rather than Scotus* or any body else, settled the principles which *had to lead* and *in fact did* lead to the *definition.*"

On page 262—"St. Thomas, therefore, has *promoted directly* the definition given by the Church. He has pro-

moted it indirectly, also, by opposing the eight other Immaculate Conceptions and thus *warning* Catholic Theologians to leave *wrong paths* and to take the *right highway.*"

On page 263—"The Dominican School *supposedly* against the definition was the *only* one which was sustained by the definition."

On page 263—"The Immaculate Conception, as defined, is a *conclusion* of the Dominican theory of the Incarnation dependent on Adam's sin."

As Duns Scotus, the Subtle Doctor, is the one who mainly opposed the doctrine of St. Thomas regarding the Immaculate Conception, we shall give in the most objective way the principles and conclusions of both these Doctors and leave it to every lover of truth to decide whose principles "had to lead and in fact did lead to the definition given ultimately by Pius IX."

In comparing the two Doctors, those portions of their works will chiefly be used which "ex professo" state and explain their position and opinion regarding this doctrine and other doctrines closely connected with it, for instance, original justice, original sin, conception, sanctification, redemption. As the Summa Theologica of St. Thomas is both his principal and last work, and the question of the Immaculate Conception is treated by him in the last part of his Summa, it will give us the real and last word of St. Thomas regarding this doctrine. If in previous works St. Thomas, when not treating professedly of this question, has expressions from which a different view could be inferred, as is also the case with St. Bonaventure, it must be stated, that either these passages do not *really prove* the Immaculate Conception of Mary, or that St. Thomas, when treating this question as a Theologian,

"ex professo," changed or corrected his former opinion.

For the quotations of the great Doctors, the following editions of their works have been used:

Sancti Thomae Libri Sentent., Parmae 1857.

Divi Thomae Aquinatis Summa Theologica, Romae 1894.

Summa Theologica, literally translated by Fathers of the English Dominican Province, Benziger Brothers 1914.

Sancti Bonaventurae, opera omnia, Quarrachi 1887.

Joannis Duns Scoti, opera omnia, Parisiis 1893.

After some introductory remarks, the doctrine of original sin will be explained, then the Dogmatic Bull of Pope Pius IX on the Immaculate Conception, after which the teaching of St. Thomas, St. Bonaventure and Bl. J. D. Scotus concerning Mary's sanctification will be presented, and this will be followed by a criticism of some statements and views of Rev. P. Lumbreras.

TREATISE

CHAPTER I

Introductory Remarks

(Homiletic Review, Dec. 1923, page 253)

In his introduction to the article, the Rev. author states: "That a Baptist minister, in a conversation with him, attacked the traditional basis of Catholic dogmas, and as an instance pointed out the dogma of the Immaculate Conception, a dogma, he said, that was never taught by the Fathers of the Church and was even denied by St. Thomas Aquinas, one of the greatest Ecclesiastical Doctors. Three years afterwards, on the feast of the Immaculate Conception, while dining with some Catholic priests, who were also learned professors, one of them remarked that the only opponents of the feast had been the Dominicans. In fact, he contended that St. Thomas denied the Immaculate Conception. It would be interesting to hear this Catholic priest discussing the above question with the Baptist minister. What would be his answer to the minister's last statement?"

Reply: The proper answer to the Baptist minister's statement would be—The Fathers of the Church taught the Immaculate Conception either in principles or in terms. But it seems true that St. Thomas denied it on account of some theological difficulties which at that time were not yet sufficiently cleared up, but later on solved by Bl. Scotus.

The Rev. author continues: "Of course he (this Catholic priest) could say that St. Thomas is one of the Doctors and that our faith is not based on the particular opinion of one Doctor, but on the unanimous teaching of them all. This answer, however, is anything but satisfactory, for a learned interlocutor can reply that St. Thomas is not alone; that at the side of Aquinas we can number St. Anselm, St. Bernard and St. Bonaventure."

Reply: If the writings of St. Anselm, St. Bernard, St. Bonaventure and St. Thomas should prove that they denied the Immaculate Conception, they did so—not because they did not wish to give all honor to Mary—but because they could not reconcile this doctrine with the dogma that Christ was the Redeemer of all. But, as their writings prove, even at their time, there were some who defended the Immaculate Conception, for St. Bonaventure says in III L. Sent., dist. 3, p. I, a. 1, q. 2—"It must be noted that some wished to say that in the soul of the glorious Virgin the grace of sanctification prevented the stain of original sin."[1]

The Rev. author continues: "Although they are four Doctors only, they belong to the most brilliant period of Catholic theology. They were, moreover, perfectly acquainted with the writings of the Fathers and Doctors, their predecessors."

Reply: The statement "that they were perfectly acquainted with the writings of the Fathers" is not admitted by others, for had they been perfectly acquainted with them, they would have quoted the statements of these

[1] *Notandum quod quidam dicere voluerunt, in anima gloriosae Virginis gratiam sanctificationis* praevenisse *maculam peccati originalis.*

Fathers as serious objections to their own opinions, and would not have opposed the Immaculate Conception.

The Rev. author continues: "They (the four Doctors) compete with those Fathers and Doctors in extolling the singular prerogatives and unlimited excellency of Mary."

Reply: This statement is not correct, for the Immaculate Conception (as the definition says) is the singular privilege of Mary, and the excellency of Mary is not unlimited. To call Mary's excellency unlimited may be a rhetorical figure, but it is not precise language.

The Rev. author continues: "In fact, in language more precise, though less rhetorical, they surpass the former writers; for there is no praise of Mary in those authors which could not be found in St. Thomas, not merely reproduced, but even improved."

Reply: The statement—"There is no praise of Mary in those authors which could not be found in St. Thomas, not merely reproduced, but even improved" is not true; for the praise of Mary's Immaculate Conception, found in the Fathers, is not even reproduced, far less improved in St. Thomas.

The Rev. author tries to prove the last statement by a few quotations, saying in a foot-note: "Here are a few instances—'The Blessed Virgin Mary received such a fullness of grace that she was nearest of all to the Author of grace, so that she received within her Him Who is full of grace, and by bringing Him forth she in a manner dispensed grace to all.'"

Reply: This quotation is not found in Summa Theol., p. III, q. 27, a. 1, ad Im., in which St. Thomas speaks of this disputed question, but in article 5, in which St. Thomas proves that the Blessed Virgin Mary by the sanctification in the womb received the fullness of grace. This, how-

ever, did not convince St. Thomas of the Immaculate Conception, for in the same article 5, in his answer to the next objection, St. Thomas expressly states that "in her sanctification she was delivered from original sin."[2]

As to the second quotation: "It is great in any saint when he has so much that it suffices for his own salvation, but it is greater when he has so much that it suffices to him for the salvation of many; but when he would have so much that it would suffice for the salvation of all men of the world, this would be the greatest, and this is in Christ and in the Blessed Virgin." (Expositio in Ave Maria Caput I.) Even this praise did not move St. Thomas to assert the Immaculate Conception, for he says in his explanation on the Angelic Salutation—"Christ surpasses the Blessed Virgin in this, that He was conceived and born without original sin, but the Blessed Virgin was conceived in original (sin) but not born."[3]

As to the third quotation: "After Christ, Who as the universal Savior of all, needed not to be saved, the purity of the Blessed Virgin holds the highest place." Sum. Th., p. III, q. 27, a. 2, ad 2m. This again did not convince St. Thomas of the Immaculate Conception, for he says in the same number—"If the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ, by reason of His being the universal Savior of all. Consequently after Christ, Who as the universal Savior of all, needed not to be saved, the purity of the Blessed Virgin holds the highest place. For Christ did not contract original sin

[2] *In sua sanctificatione fuit liberata a culpa originali.*

[3] *Christus excellit B. Virginem in hoc quod sine originali conceptus et natus est; beata autem Virgo in originali est concepta, sed non nata.*

in any way whatever, but was holy in his very Conception, according to Luke 1:35—'The Holy which shall be born of thee, shall be called the Son of God.' But the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth from the womb."[4] These statements of St. Thomas are surely not to the praise of Mary that could be called "improved."

As to the statement on page 254: "We can find in the Fathers and in the ancient Doctors some phrases to which St. Thomas felt constrained to give a mild, gentle and Catholic interpretation"; it is to be said that in the question 27, article 4, Sum. Th., p. III, given as a proof, St. Thomas only proves that "the Blessed Virgin committed no actual sin neither mortal nor venial."[5] The quotations, therefore, from qu. 27, art. 4, can refer only to *actual* sin, but not to original sin. One not well acquainted with the real meaning of the quotation might think that the quotation applies also to original sin.

As to the statement on page 254: "It is not St. Thomas alone we plead for, when we plead for St. Thomas"; it could be said that this pleading would be just and proper, if the doctrine and position of St. Thomas and of the others who sided with him or with whom he sided in this question were really in accord with the definition of the Church, otherwise, due credit should be given to the one who *clearly taught* the Immaculate Conception and solved its theological difficulties.

On page 254, it is said: "It may be apropos to discuss

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[4] *Beata Virgo contraxit quidem originale peccatum sed ab eo fuit mundata antequam ex utero nasceretur.*

[5] *Beata Virgo nullum actuale peccatum commisit nec mortale nec veniale.*

the claim of his opposition to the dogma of the Immaculate Conception."

Reply: It would be more accurate to say—his opposition to the doctrine of the Immaculate Conception, because at the time of St. Thomas it was considered a disputed question.

On page 254, the Rev. author says: "The claim of his opposition to the dogma of the Immaculate Conception is a claim most widespread, most easily granted, and still most superficial of all claims. Such a claim is the most superficial, we say."

A foot-note to prove this assertion says: "Nothing is more frequently heard and nothing is more easily believed, because superficially considered, there appears nothing more clear than that the Angelic Doctor in several places, both generally and particularly, has taught that original sin had been contracted by the Blessed Virgin." (Plazza, S. J., cited by Fr. Norbertus del Prado, O. P.)

Reply: The statement that the claim is most superficial contains a serious accusation which it seems is really unjust. The Rev. author's statement would be just, if he would prove that St. Thomas only apparently taught that Mary contracted original sin, or that St. Thomas understood it in a different sense and in a sense which is really compatible with the doctrine of the Definition.

As the doctrine of the Immaculate Conception can not be well understood without having a clear and correct idea of original sin and original justice, let us now consider the doctrine of original sin and original justice—1, according to the explanation of the Rev. author; 2, according to St. Thomas; 3, according to Bl. Scotus.

Section I

THE DOCTRINE OF ORIGINAL SIN

CHAPTER II

Original Sin According to Rev. P. Lumbreras, O. P.

(Homiletic Review, Dec. 1923)

On page 254, the Rev. author says: "Original sin stands for the privation of sanctifying grace."

Reply: It is better to say—privation of original justice, the principal part of which was sanctifying grace. A person, who after baptism commits a mortal sin, is deprived of sanctifying grace, but this privation of sanctifying grace is not original sin.

The Rev. author says: "This privation was incurred by human nature on account of the first sin of Adam, constituted, as he was by God, both the moral head or prince and the natural principle or source of the human race."

Reply: What is meant by the moral head of the human race? Probably that by God's decree his will could decide as to preserving or losing the gift of original justice, not only for himself, but also for the whole human race; or should it mean that all the wills of his descendants were morally included in his will? If so, then at the very outset one exception must be made. Christ surely belongs to the human race, but although a descendant of Adam according to His human nature, yet the will of

Christ was not included in the will of Adam; Adam was not the moral head of Christ, but only the natural principle or source, though not by common generation.

The Rev. author says on page 254: "The human race, dependent on Adam as both its head and its source, was granted in Adam a supernatural gift, consisting chiefly in the subjection of reason to God."

Reply: It is true that St. Thomas says Sum. Th. P. I, q. 95, a. 1: "This rectitude (of the primitive state) consisted in his reason being subject to God, the lower powers to reason and the body to the soul."[6]

However in Summa Theol., p. I, II, q. 82, a. 3, the Angelic Doctor speaking more explicitly says: "The cause of original sin must be learned from the cause of original justice which is opposed to it. But the whole ordination of original justice is from this that the *will* of man was subject to God. This subjection was indeed *first* and *principally* through the will which has to move all the other parts to the end."[7]

On page 255 the Rev. author says: "This privation stands, then, for sin: a personal sin in Adam, as an individual who by his own will actually loses God's grace; and a sin of nature in all men, for by the will of Adam they are habitually despoiled of God's grace."

Reply: By his actual sin of disobedience Adam lost the gift of original justice for himself personally and, besides, for the whole human nature. The corruption of

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[6] *Erat enim haec rectitudo secundum hoc quod ratio subdebatur Deo, rationi vero inferiores vires, et animae corpus.*

[7] *Est igitur attendenda causa originalis peccati ex causa originalis justitiae, quae ei opponitur. Tota autem ordinatio originalis justitiae ex hoc est, quod* voluntas *hominis erat Deo subjecta. Quae quidem subjectio* primo, *et* principaliter *erat per* voluntatem, *cujus est movere omnes alias partes in finem.*

his sin corrupted also human nature as such; this state of corruption remained in him personally and, besides, permanently or habitually affected human nature so that both the privation of original justice and the corruption of nature became, as it were, a necessary additional condition or adjunct of human nature. The privation of original justice in Adam was not his personal sinful act, but the consequence of his personal sinful act and the state or habit of sin.

The Rev. author says: "His first sin affects all, yet only, the individuals dependent on him as their moral head and prince."

Reply: St. Thomas never says in express terms that only those contract original sin who depend on Adam as their *moral* head or prince. All he says is that the loss of original justice for human nature and the corruption of human nature was wilful in Adam and that this corrupted human nature with its loss of original justice is communicated to his children and descendants by the act of generation. As the real cause of transmitting original sin, St. Thomas always assigns the carnal generation by sexual intercourse of man and wife.

The Rev. author says: "An individual may be considered as a member of a society and thus an act can be his, although it has not been performed by him, but by the rest of the society, or by the greater part of the society, or by the prince of the society, as a nation is considered to act when its prince acts."

Reply: In the question of original sin only Adam as the natural head of the human family is to be considered, the rest of the human family or the greater part of it had nothing to do with original justice or original sin and Adam acted not as the moral head but as the *natural* head.

Therefore St. Thomas says (Sum. Theol. I. II., qu. 81, a. 1)—"All men who are born from Adam can be considered as one man inasmuch as they unite in the nature which they receive from the first parent."[8] Contra Gent. 1. IV c. 52; "All men are considered one man by the participation of the *common nature.*" "All are said to have sinned in him in so far as they belong to his *nature* which has been corrupted by sin."[9] The real reason of original sin is then this, that Adam communicated to his children human nature—not merely considered in its essential parts, but as *corrupted* by him.

The Rev. author says: "Human nature is not transmitted by Adam totally, but only as to the flesh. Even the flesh is not transmitted just materially as a mere bodily substance, it is transmitted through an active influence by means of generation. It is through this active power of the paternal semen that the maternal ovum evolves into flesh; and the flesh having evolved to its perfect fitness for receiving a rational soul makes the creation and infusion of the soul necessary."

Reply: By the act of generation only the body of man is produced. For this body the woman furnishes the material part; the formal part, however, is furnished by the male seed and the power which is in the male seed. The body therefore which is the material part of human nature depends materially upon the woman, the soul, or

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[8] *Omnes homines, qui nascuntur ex Adam possunt considerari ut unus homo, in quantum conveniunt in natura quam a primo parente accipiunt.*

[9] *Omnes homines computantur unus homo per participationem* naturae communis. . . . . *Omnes peccaverunt in ipso . . . dicuntur peccasse in eo in quantum pertinent ad* naturam *ipsius quae per peccatum corrupta est. Ibidem.*

animation of the body depends principally on the man. Therefore St. Thomas says: "The body is from the woman, the soul from the male."[10]

In other animals, according to St. Thomas, the male seed even produces the soul. In man, however, according to St. Thomas, the body produced by the act of generation is first animated by a vegetative soul, then by a sensitive soul, both of which are produced by the active power of the male seed. In the males 40 days and in females 80 days after conception has taken place, the rational soul is created and infused into the body by God and henceforth the rational soul performs the actions of the vegetative and sensitive soul. When, then, the rational soul is created in the body, the union of this soul with the body produces the individual human nature. This will be a human nature as Adam himself produced it by his first act of generation, a human nature corrupted and infected by his sin, and thus every other succeeding human generation can naturally produce only this corrupted and infected human nature. For neither Adam nor any of his descendants could restore to human nature original justice nor remove the corruption and infection which forms now, as it were, an adjunct to human nature.

The Rev. author says: "The soul united to the body makes up the man. As actual sin committed by a member of the body belongs to that member inasmuch as it is moved by the will, so original sin belongs to the children

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[10] *Cujus ratio in evidenti est, quia secundum Philosophum in 4 de Animal. cap. 2, corpus non est nisi ex femina, anima autem est ex mari, non ita quod anima rationalis traducatur, sed quia in semine est virtus formativa, per quam in aliis animantibus inducitur anima sensibilis, in homine vero organizatur corpus et praeparatur ad receptionem animae rationalis. II L. Sent. dist. 31. q. 1 a. 2 ad 4 tum.*

of Adam in as far as they are moved by Adam. Adam moves his children through the active power of the semen. Through this power Adam makes his descendants men and through this power Adam makes his descendants sinners."

Reply: The soul united to the body makes up the complete human nature. As a forbidden action, for example, stealing or killing committed by the hands of a person is sinful only when the hands were moved by the will of that person, thus original sin, the sin of human nature, is sinful only as far as the human nature communicated to the children of Adam was wilfully corrupted by Adam. But Adam communicated this corrupted nature by semination or the active power of his semen and that of his descendants. For this seed, when impregnating the maternal ovum by the act of generation, virtually contains and then actually produces the human nature by the cooperation of God who creates, infuses and unites the rational soul. Through the seminal power, then, Adam communicates his human nature to his children and descendants, and as this nature is corrupted and was wilfully corrupted by him, he transmits to his children a wilfully corrupted nature. Thus St. Thomas teaches that original sin is transmitted by the *father* and not by the *mother*.

The Rev. author says: "Original sin is not actually and properly in the semen nor in the flesh, as human nature is neither actually and properly therein. Human nature and original sin are in the semen and in the flesh as in their instrumental necessary cause, as contained in the virtue—instrumental virtue—by which the semen evolves the ovum into flesh—flesh which will rebel against reason—and by which the flesh makes necessary the infusion of the soul—

a soul which will share the corruption of the flesh. For, as the semen comes from a body which habitually revolts against reason, it moves to the formation of a body which will keep itself in identical rebellion."

Reply: What is meant when it is said the semen and the flesh are the instrumental necessary cause of human nature and original sin? For whom are they the instrumental necessary cause? The father, by his semination with the cooperation of God, transmits human nature. The paternal seed has within itself the virtue or power to evolve the female ovum into a body—but this flesh or body will rebel against the soul *only* if the soul is created without the gift of original justice. However, that body comes from a corrupted seed generated by a corrupted human nature, and thus has the corruption and infection of the seed—and when this corrupted body is sufficiently evolved, it makes the creation and infusion of the rational soul necessary, and the infection of the seed and of the body will pass over to the soul. Even if the father should be a saint with full control over the lust of the flesh, his personal holiness will not take away the corruption of human nature which he propagates by the act of generation. The seed will always be infected, no matter how holy and pure his body may be, because the seed tends to the formation of another human nature and that new human body will always have its natural corruption, but will be in *real* rebellion only when united with a soul which is deprived of original justice.

The Rev. author says: "This habitual rebellion (or concupiscence or fomes peccati) is formally and properly in the body. Though it is derived from sin—the sin of Adam—and inclines to sin—the actual rebellion—it is not yet a sin. Still, this corruption of the body is a disposition

which makes the corruption of the soul necessary, in as far as at the moment of animation the body makes up with the soul a person unworthy of God's grace, so that this person deserves to receive no grace and has to be deprived of grace and to contract, as a consequence, original sin."

Reply: The concupiscence as such is not formally and properly in the body, but rather in the lower powers of the soul, which we call the sensitive and generative powers of the soul, and which strongly influence the body—therefore, the concupiscence is materially in the body, but formally and properly in the lower powers of the soul. It is the consequence of Adam's sin. When his will rebelled against God, the lower parts of his soul rebelled against the higher. It inclines to sin, namely to the gratification of the lower appetites even contrary to reason, but the actual rebellion in the body and in the lower parts of the soul is not a sin as yet, as long as the will does not submit or yield. Still the corruption and infection of the body will necessarily cause an infection and corruption of the soul, because according to God's decree, as the punishment and consequence of Adam's sin, God will create the soul without the gift of original justice, and thus at the moment of the union of such an unsanctified soul with the corrupted body, the infection of the body passes over to the soul and a corrupt and infected human nature is formed. This nature has a soul that is, first, destitute of the original justice which it received in Adam and lost in him and by him, and secondly, stained by the corrupted body. The great mistake made by the author consists in saying that "at the moment of animation the body makes up with the soul a person unworthy of God's grace," for body and soul make up the individual human nature and that nature is a corrupt nature which has

already contracted original sin, because the sin is propagated with the nature, and when, as the Thomists teach, personality is added to the complete corrupt human nature and the person is thereby formed, this person has original sin through and in the corrupt human nature. When speaking of original sin, St. Thomas always emphasizes the distinction between the nature and the person. If the author says—"The person is unworthy of God's grace," it may be asked—What is it that makes the person unworthy of God's grace? The answer is—It is just original sin that is in the corrupt nature of that person, because that person has a human nature which had lost original justice in Adam and, therefore, the body when propagated was a corrupt body and the soul was created by God without original justice and the union of such a soul with such a body forms a corrupt human nature with original sin and with the corruption of its body and soul. If the Rev. author says—"so that this person receives no grace," it may be asked again, why? The answer is—Because the person has original sin in the soul, and as long as original sin is not taken away from the soul, he deserves to receive no grace, for he displeases God. It is the soul that receives grace. If the Rev. author says—"this person has to be deprived of grace," it may be asked—Can this individual real person be deprived of grace, since this person did not receive any grace? Adam was deprived of grace and in Adam human nature itself and this human nature, deprived in Adam of original justice, was as such communicated to this person. The privation took place in Adam, who received it for all human nature, but lost it. In this particular nature, we have the lack or defect of original justice when God created the soul of this person without this gift. Therefore, the conclusion of the Rev.

author that this person . . . "Has to contract, as a consequence, original sin," is false, because the soul of this person did already contract original sin when it was created without original justice and united with a corrupt body, by which union the corrupt human nature with original sin was formed.

CHAPTER III

Original Sin According to St. Thomas

According to St. Thomas, original sin is:

1. "The sin of nature, or the natural sin."[11]

2. "The lack of original justice, the privation of original justice."[12]

3. "The inordination opposed to original justice transmitted to the descendants together with the nature."[13]

4. "Original sin was in Adam himself, as in the first principal cause."[14]

5. "Original sin is in the corporal seed as in the instrumental cause."[15] "Original sin is caused from the seed as from the instrumental cause."[16]

6. "The infection of original sin is caused only from the sin of the first parent through the carnal generation."[17]

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[11] *Peccatum naturae* (I. II., q. 81, a. 1). *Peccatum naturale* (I. II., q. 83, a. 2).

[12] *Defectus originalis justitiae* (I. II., q. 81, a. 5). *Privatio justitiae originalis* (q. 82, a. 3).

[13] *Inordinatio opposita justitiae originali traducta simul cum natura* (I. II., q. 81, a. 3).

[14] *Fuit in ipso Adam sicut in prima causa principali* (I. II., q. 83, a. 1).

[15] *Est in semine corporali sicut in causa instrumentali* (Ibid).

[16] *Peccatum originale causatur ex semine sicut ex causa instrumentali* (I. II., q. 83, a. 1, ad 2dum).

[17] *Infectio originalis peccati causatur ex solo peccato primi parentis per carnalem generationem* (I. II., q. 83, a. 1, ad 4tum).

7. "Original sin is caused by the act of the generative power of the parent."[18]

8. "Materially it is actually in the fomes of sin (lust) or concupiscence."[19] "Original sin materially is indeed the concupiscence, but formally it is the lack of original justice."[20]

9. "It is as a consequence in the concupiscence."[21]

10. "Original sin is not the sin of this person, except in as far as this person receives the nature from the first parent, whence it is also called the natural sin."[22]

11. "As to its subject (of inherence), it is primarily in the soul and that in the essence of the soul."[23]

12. "In the soul, original sin first affects the will. Since the will is nearer to the essence of the soul, as being the superior faculty, the infection of original sin reaches it first."[24]

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[18] *Causatur per actum potentiae generativae parentis* (I. II., q. 83, a. 3, ad 1 mum).

[19] *Est actu materialiter in fomite vel concupiscentia* (I. II., q. 81, a. 3, - 82, a. 3).

[20] *Peccatum originale materialiter quidem est concupiscentia, formaliter vero est defectus originalis justitiae* (I. II., 82, a. 3).

[21] *Concupiscentia se habet materialiter et ex consequenti in peccato originali* (I. II., q. 83, a. 2, ad 4tum).

[22] *Peccatum originale non est peccatum hujus personae nisi in quantum haec persona recipit naturam a primo parente, unde et vocatur peccatum naturale* (I. II., q. 81, a. 1).

[23] *Peccatum originale causatur per originem, unde illud animae quod primo attingitur ab origine hominis est primum subjectum originalis peccati, attingit autem origo animam ut terminum generationis secundum quod est forma corporis, unde anima secundum essentiam est primum subjectum originalis peccati* (I. II., q. 83, a. 2).

[24] *Peccatum originale per prius respicit voluntatem. Quia voluntas est propringuior essentiae animae tamquam superior potentia primo pervenit ad ipsam infectio originalis peccati* (I. II., 83, a. 3).

13. "From the aversion of the will from God followed the inordination in all the other powers of the soul."[25]

"The defect of order in the appetite of the will is the formal and completive element of original sin which is the privation of the righteousness of the will, but the defect of order in the lower appetite is the material element in the sin and this is the concupiscence."[26]

14. "Original (sin) is caused in the soul from its conjunction with such a body."[27]

15. "It is transmitted to the descendants together with the nature."[28]

16. "It is not contracted from the mother, but from the father."[29]

17. "It is the least of sins because it is the least voluntary of all."[30]

This, briefly, is the doctrine of St. Thomas concerning original sin, which is necessary to understand his doctrine and position with regard to the Immaculate Conception of Mary.

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[25] *Ex aversione voluntatis a Deo consecuta est inordinatio in omnibus aliis animae viribus, sic ergo privatio originalis justitiae per quam* voluntas *subditur Deo est formale in peccato originali, omnis autem alia inordinatio virium animae se habet in peccato originali sicut materiale* (I. II., q. 83, a. 3).

[26] *Defectus ordinis in appetitu voluntatis est formale et completivum originalis peccati, quod est privatio rectitudinis voluntatis . . . defectus autem ordinis in appetitu inferiori est materialiter in peccato se habens et hoc est concupiscentia* (II Libr. Sent., dist. 30, q. 1, a. 3).

[27] *Originale (peccatum) causatur in anima ex conjunctione ejus ad tale corpus* (Libr. Sent. II, dist. 31, q. 2, a. 1).

[28] *Traducitur peccatum originale in prolem simul cum natura humana* (I. II., q. 83, a. 1).

[29] *Non contrahitur a matre sed a patre* (I. II., q. 81, a. 4).

[30] *Inter omnia peccata minimum est originale eo quod minimum habet de voluntario* (2 Libr. Sent., dist. 33, q. 2, a. 1, ad 2).

A few explanatory remarks might be added. According to the Angelic Doctor, original justice was a free gift of God superadded to the nature and natural condition of man. It made the soul and especially the will in the soul subject to God and adhering to God. This gift of original justice served also as a bond between the will and the lower powers of the soul, and as a check which kept the lower powers of the soul in perfect submission to the will, and the body in perfect subjection to the soul. Original justice was in no way due to human nature, but was added to the natural perfection of man by the mere liberality of God. However, this great free gift was bestowed upon Adam not only personally, as his exclusive personal privilege, but was given in Adam to the entire human nature, so that Adam with the cooperation of God would have transmitted this gift to all his descendants together with human nature. The soul of Adam was created in grace. Original justice was primarily and originally in the essence of the soul of Adam. In like manner, God would have created every other human soul with original justice. Just as now God creates the human rational soul whenever the human body is conceived and ready to receive the soul, thus God would also have created original justice at the same time in the soul and with the soul. Consequently every human nature formed by the union of a rational soul with a body that had descended from Adam by the natural act of generation, would have had original justice from the first moment of its existence, if Adam had not sinned. But the conservation of this gift of original justice for the whole human race was made by God dependent upon Adam's obedience to God's commandment. Adam, however, disobeyed. His will broke his subjection to God, and thus he lost the gift of

original justice. But Adam's sin of disobedience affected not only himself, personally, but also the entire human nature in him.

If only Eve had sinned and not Adam, the sin would have affected only the human nature and person of Eve, and all the children of Adam and Eve would have received original justice from God at the moment of the creation of their soul. But as Adam had received original justice for the human nature dependent upon him, he wilfully lost this gift for the whole human nature by his act of disobedience.

Neither Adam nor any of his descendants could restore this gift of original justice to human nature. It was a free gift of God and belonged to the Supernatural order; God alone could restore it. Christ did indeed redeem man from sin, but in this present mortal life, actual Redemption will purify only individual persons and individual natures from sin—but not the common human nature itself. The complete restoration of man to the original state of justice will be granted to man by Christ in the resurrection of the elect. Therefore, even the holiest man, who performs the act of generation properly and meritoriously without the least sin, will still generate a corrupted and infected nature, because original justice was not restored to human nature by Christ's redemption, and sanctifying grace will be given only to the individual *soul* by the actual application of Christ's redemption to the *soul*. But human nature is really and properly generated and propagated by the father, when the active power that is in the paternal semen fertilizes the maternal ovum and forms the body, which is first animated by the vegetative soul, then by the sensitive soul; and finally, forty days after conception in males and eighty days in females, when

the body is properly organized, the rational soul is created and infused by God, and this rational soul will perform at the same time the functions of the former vegetative and sensitive soul. (This is an opinion of St. Thomas which is no longer held.) This rational soul, however, is created without the gift of original justice, because God in punishment for Adam's sin had decided not to create original justice any more, as it had been wilfully lost by Adam for the whole human nature. Moreover, as the generating father produces an infected and corrupted semen and this corrupted semen produces a corrupted body, this infection and corruption of the semen and of the body will naturally and necessarily infect and corrupt the soul when the soul is united to the body. Thus, from the infected body and infected soul, will result the infected and corrupted complete human nature. Original sin is, therefore, contracted —not from the mother but from the father by carnal generation. From this it will be seen that original sin is first the privation of original justice, and secondly, the infection and corruption of the human nature caused by the wilful sin of Ādam. However, the real guilt of original sin is only in the rational soul; first, in the essence, and then, chiefly in the will; but the concupiscence or evil lust is in the lower parts of the soul and in the body.

Original sin is the same in all and cannot be greater in one than in another. The real cause of the transmission of original sin is not God, but lies in the corruption of the body generated with concupiscence.

With regard to the order in which Adam and his descendants become subject to sin, a difference must be noticed. In Adam the sin of disobedience was first an actual and personal sin. But by his sin he also infected and corrupted human nature itself. In his children, this

infection, the consequence of Adam's actual sin, is first a natural sin, a sin of human nature, on account of the corrupt human nature; it is not so much a personal sin as a sin in the person, since the corrupt human nature infects the person. Thus, original sin is already virtually in the seed and in the body generated, and at the moment of the union with the soul this virtual sin is communicated to the rational soul, and in the rational soul, which alone is capable of a formal sin, the infection or virtual sin becomes a formal and a real sin.

Christ, by His passion and death, redeemed in His person the whole human race; but He did not take away the corruption and infection of human nature, else there would be no original sin after His sacrifice of atonement and redemption. The redemption must actually be applied to every person individually. Every soul created is now created without original justice, because it is created in an infected body, and thus has original sin, and is actually and individually redeemed when it receives sanctifying grace, which cleanses it from the guilt of original sin. But this sanctifying grace purifies only the soul; it does not purify or sanctify the whole human nature. It does not give original justice to the human nature. Its sanctification is only personal, in the soul, not in the body, and therefore, cannot be transmitted. When then another human nature is generated, this nature is as corrupt as Adam made it, and as the one generating it, received it from his father. For only an infected body is generated, and a soul without original justice is created; and the soul, by its union with the infected body, receives the body's infection which in the soul has then the nature of sin. St. Thomas says, III., q. 6, a. 5, that soul and body are

mutually united[31] and that a union of nature springs from the conjunction of the parts. Human nature is, therefore, formed by this, that body and soul communicate their being to each other. Therefore, St. Thomas says—"Original sin is caused in the soul from its conjunction with such a body in as much as the soul is the form (for thus from the two united results such a nature)."[32] (III. Libr. Sent., dist. 32, q. 1, a. 1.)

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[31] *Simul anima et corpus sunt ad invicem unita ad constituendam naturam humanam in verbo . . . . unio naturae, quae resultat ex conjunctione partium.*

[32] *Originale (peccatum) cansatur in anima ex conjunctione ejus ad tale corpus prout forma est (sic enim ex utrisque conjunctis talis natura resultat).*

CHAPTER IV

The Doctrine of Blessed Scotus Concerning Original Justice and Original Sin

(For the Latin quotations of this article see Appendix C, page 239)

God united in man two opposite natures or beings, the animal body and the rational spiritual soul. The rational soul, however, has also sensitive and vegetative faculties which as in other animals can work only with and through the animal body. But in the rational faculties of the soul, man resembles God and the other pure spirits and is also a moral being responsible for his actions, especially by the will which enjoys the noble gift of liberty not found in any lower being. Besides giving man what belongs to his complete nature or natural perfection, God bestowed upon Adam a supernatural gift which was in no way due to his nature but was added to his natural perfection through the liberality of God. This supernatural gift, called original justice was given to man chiefly as a moral being to make him just and pleasing to God and help him to be just in all his actions. This gift had, therefore, a two-fold effect. It made his will just by directing it to God, by making God its most delightful object and by uniting it with God as man's last end. Secondly, this gift served as a bond and a check—1, for the will not to be drawn inordinately to creatures or away from God, and 2, for the lower (sensitive) faculties of the soul, keeping them under

the perfect control of the will, so that the lower, the sensitive and vegetative desires, working in union with the body would not immoderately or without the control of the will tend to their object. This gift served man, then, as a strong bridle checks the horse or as a prudent helmsman and a good rudder safely guide the ship; for it gave the will perfect dominion and control over all the other powers of the soul and of the body with regard to the morality and justice of his actions. But God had bestowed this excellent gift on Adam not as a merely personal gift, but for himself and for all the children that would descend from him and thus partake of his nature. God willed that both Adam and all his children should always possess this noble gift, and it was with this condition that Adam received this gift for himself and for all his descendants.

We must now distinguish a two-fold will in God, the antecedent and the consequent will of God. The antecedent will signifies God's holy will as regards the gift of original justice *before* Adam's sin was committed. The consequent will signifies God's holy will as regards original justice *after* Adam's sin was committed. With His antecedent will God had bound Himself to bestow on every natural child of Adam this gift of original justice, and, just as God always creates the soul when the carnal offspring is conceived and the body is ready to receive the rational soul, thus God when creating the soul would also have given original justice to the will of that soul. It was, then, the will of God that every child of Adam should possess this excellent gift from the first moment of its existence. It was also God's express will that Adam should conserve this gift for himself and for all his children by his wilful obedience or by the actual submission of his will to the will of God. The fact that, as far as

God was concerned, original justice had been given in Adam to all the descendants of Adam and that Adam had received this gift as such, made the human nature of every one of Adam's descendants a *debtor* of original justice. But the conservation of this gift was made dependent on the observance of God's command not to eat of the forbidden fruit. Adam wilfully transgressed this command of God and thereby wilfully lost original justice for himself and for all his descendants. After this sin was committed, God in virtue of His decree consequent upon Adam's sin (which is called the consequent will of God), does not give original justice to the descendants of Adam when their soul is created, because Adam by his personal sin rejected this gift for himself and his children. Thus from the first moment of the soul's creation there is in the human will the lack and privation of original justice, which should be in the will according to God's antecedent decree, and it would be in the will, if Adam had not lost it by his sin. God had made the human will the debtor of original justice and Adam's sin made the human will the loser of this gift.

Original sin is therefore, as sin, first and formally in the will of man and through the will in the soul. It is first of all a moral defect and may be best defined as "The privation of *due* original justice caused by Adam's sin." The loss or lack of original justice is the formal element in original sin, the debt or obligation of possessing it, is the material element. The loss comes from the sin of Adam, the debt or obligation of possessing it comes from God. This sin first broke the bond of union between man's will and God; then it broke the bond and check which kept the will under proper restraint and the lower appetites of the soul under the control of the will. These

lower faculties of the soul now desire their object unrestrained and easily draw the will inordinately to their lower desires. The will and with the will all the other faculties of the soul are like a horse without a bridle, like a ship without a helmsman or rudder and thus the soul is easily drawn to the unrestrained gratification of the animal appetites, and away from God. This unrestrained desire in the lower faculties to satisfy the animal appetites is called the concupiscence of the flesh; it is as yet no sin, for sin can only be in the will. Only the concupiscence as an act of the will by which the *will* inordinately desires the lower pleasures contrary to God's holy will is a sin. The concupiscence as an unbridled proneness of the will for the desires of the lower faculties and of the flesh may be called the material of original sin or rather the consequence of original sin. Formally original sin is only the privation of due original justice in the will of man.

What is it that causes original sin in a descendant of Adam?

Bl. Scotus answers: "Original sin enters through two well-known sources; the first is that Adam had received the gift of original justice for this child but wilfully lost it through his sin; and therefore original justice will not be given to this child by God when He creates the soul; and the second cause is the natural propagation from Adam which makes this child a real natural descendant of Adam. There are then two causes for the privation of original justice in the will of this child; the first is a negative cause; namely, God, who does not bestow the gift of original justice when creating the soul; the second is the demeriting or culpable cause, the sin of Adam which lost the gift."

Bl. Scotus does not admit that the semen, namely the

paternal seed is infected, nor that there is a positive corruption in the flesh which would cause a real infection or positive corruption in the soul, and thus be the real cause of original sin. The cause of transmitting original sin lies only in the natural transmission of the human nature by natural propagation from Adam, which makes the person a child of Adam and therefore a debtor and a loser of original justice. Neither does he admit a vegetative or sensitive soul before the rational soul is created. In the state of original justice the act of propagation or generation according to the teaching of Bl. Scotus would have been without lust or concupiscence and thus pure, stainless, and holy; but now it is generally performed with actual concupiscence or lust of the flesh and always with habitual concupiscence which makes a stained generation, that means, a generation without original justice, and will cause a stained offspring, which only means, an offspring without original justice. Therefore this concupiscence of the parents should be understood as the lack of original justice in the propagating persons; this lack is now the cause of the concupiscence in the act of propagation by which a natural child of Adam is propagated, that is deprived of original justice and thus also deprived of that check which should keep the lower faculties of the soul and the body under the complete control of the will. It is, however, true to say that original sin comes chiefly from the body, because the parents generate only the body, whereas God creates the soul and therefore only by the body generated by a descendant of Adam according to the natural propagation does the person become a natural child of Adam. God does not create the soul in original justice, because the body has been generated without original justice, therefore propagated with concupiscence, because it

had descended from Adam who had lost original justice for both body and soul. Since, then, the body is generated by the parents without original justice, the soul is also created without original justice. Such a body is unworthy of receiving a soul with original justice, and yet both the body and the soul should have this noble gift, and its lack in the will causes the real formal original sin. As original justice had effected a perfect tranquility and harmony in man, between his will and God's will, between the lower faculties and the higher faculties, especially the will, and between the body and the soul, so original sin causes a total disorder and insubordination in man both in the higher and lower faculties of his soul and in his body.

Adam alone had received this gift for himself and all his descendants; no other descendant of Adam received it, and therefore no other descendant could lose it, and thus the cause of original sin is the same in all and the same original sin is found in all. There is no physical cause for it, as original sin does not effect anything positive in the soul; but there is a moral or demeriting cause, the sin of Adam, which did not produce anything positive in human nature, but rather deprived it of the noble gift of original justice. And just as one can merit for another and obligate God to bestow some good upon another, as Christ merited for us grace and obligated God to give us grace, although we did not exist at the time, thus may God by some special favor oblige a man to merit or demerit the conservation and continuation of this favor for himself and for others. As the merit of Christ in the sight of God is moving God to give grace to all that will yet exist, thus the demerit of Adam is in the sight of God moving God not to bestow original justice on all the children of Adam.

Original sin is remitted by baptism. However, God does not then restore original justice to the will. He gives only sanctifying grace which from that moment takes the place of original justice in the will. After baptism God does no longer demand original justice from the will, but only sanctifying grace. Therefore the absence of original justice in the will after baptism is no sin; man is then no longer a debtor of original justice but only a debtor of sanctifying grace. The difference between original justice given to Adam and sanctifying grace bestowed by baptism consists in this, that although sanctifying grace like original justice makes the will of man just and pleasing to God and unites it to God, still sanctifying grace does not contain the gift of integrity (and immortality), it does not give the will the perfect control over the lower faculties of the soul and consequently not over the body and thus evil concupiscence and other physical defects and consequences of original sin remain.

Original sin must be considered a mortal sin, for even the children who die in it, will not enjoy supernatural happiness, the vision of God in the light of glory; but since original sin is not a personal actual sin, the children who die in it, will not feel any exterior or interior pain or suffering, but will enjoy a natural happiness.

Section II

THE DOCTRINE OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

CHAPTER V

Apostolic Letter of Pope Pius IX Concerning the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin Mary

When the ineffable God had foreseen from all eternity that the most lamentable ruin of the whole human race was to follow from the transgression of Adam, and, in a mystery hidden from the ages, had decreed, by a more hidden mystery, the completion of the first work of His goodness, through the Incarnation of the Word, in order that man, who, contrary to His merciful design, had been led into sin by the crafty deceit of the diabolical iniquity, should not perish, and that what would fall in the first Adam should more happily be raised up in the second (Adam), He chose and ordained for His only-begotten Son from the beginning of time and before all the ages, a mother, from whom made flesh, He should be born in the happy fullness of time; and He (God) honored her

before all creatures and showed her so great a love in preference to all creatures that in her alone He found the greatest delight with the most perfect complacency. Therefore far above all angelic spirits and all saints He so wonderfully filled her with an abundance of all heavenly gifts taken from the treasure of His Divinity, that she might always be *entirely free* from every stain of sin, and wholly beautiful and perfect, and should show forth that fullness of innocence and holiness, than which under God, no greater can be conceived, and which, besides God, no one can reach even in thought. And, indeed it was in every way fitting that the Mother so venerable to whom God the Father decreed to give His only Son, Whom, begotten equal to Himself, He loved from His Heart as Himself, and to give Him to her in such a manner that the one and the same should be by nature the common Son of the Father and of the Virgin, should shine forth ever adorned with the splendor of the most perfect holiness and being *entirely free* from *even the stain* of original sin should carry off the most complete triumph over the old serpent.

This *original innocence* of the august Virgin which is intimately connected with her wonderful holiness and her excellent dignity of Mother of God, the Catholic Church . . . . . has always possessed as a doctrine divinely received; and she never ceased, with many reasons and splendid facts, to unfold, to propose, and to foster it more and more from day to day. . . . The Church most clearly signified this doctrine when she did not hesitate to propose to the public cult and veneration of the faithful the *Conception* of the same Virgin. By this illustrious act, she indeed exhibited the *Conception* of the Virgin as *singular, wonderful* and *most widely removed* from the

origin of the rest of men, and deserving to be venerated as *entirely holy* since the Church only celebrates the feast-days of those who are holy. And, therefore, even the very words, by which the Divine Scriptures speak of the Uncreated Wisdom, and describe its eternal origin, the Church is accustomed to employ, both in her ecclesiastical office and her sacred liturgy and to transfer to the *origin* of that Virgin, those things which by *one and the same* decree had been foreordained together with the Incarnation of the Divine Wisdom. . . . . .

Since, however, what pertains to the cult is intimately connected with the object of the same, and cannot remain fixed and firm if this remains in doubt, our predecessors, the Roman Pontiffs, while promoting with all care the cult of the Conception, have most zealously endeavored, to declare and inculcate its object and doctrine as well. For they clearly and openly taught that the feast was celebrated in honor of the *Conception* of the Virgin, and they have denounced as *most false* and foreign to the mind of the Church the opinions of those who taught and affirmed that not the Conception itself, but the *sanctification,* was celebrated by the Church. Nor did they (the Pontiffs) think that those should be treated more leniently, who, in order to shake the doctrine of the Immaculate Conception of the Virgin, thought out a distinction between the first and second instant or moment of the Conception, and asserted that the Conception was, indeed, celebrated, but not its *first instant* and moment. For our predecessors thought it their part to uphold and defend with all zeal both the Feast of the Conception of the Virgin, and the Conception taken in its *first instant* as the true object of the feast. Hence the plainly authoritative words in which our predecessor, Alexander VII,

declared the sincere mind of the Church, saying—It is, indeed, the ancient piety of the faithful of Christ towards His most Blessed Mother, the Virgin Mary, to believe that her *soul* in the *first instant* of its *creation* and *infusion* into the body, by a special grace and privilege of God, in view of the merits of Jesus Christ, her Son, the Redeemer of the human race, had been preserved free from the stain of original sin, and to venerate and celebrate the festivity of her Conception in this sense. . . . . .

Our predecessor Alexander VII declared: "We renew the decrees edited by our predecessors and especially by Sixtus IV, Paul V, and Gregory XV, in favor of the opinion that the *soul* of the Blessed Virgin Mary, in its *creation* and *infusion* into the body, has been given the grace of the Holy Ghost, and has been preserved from original sin.". . . . . All likewise know how solicitous were the bishops, even in their ecclesiastical assemblies, to profess openly and publicly that the Holy Mother of God, the Virgin Mary, on account of the foreseen merits of Christ, the Lord and Redeemer, has *never* been subject to original sin, and therefore had been redeemed in a *more sublime* manner. . . . . Therefore, narrating the words by which God foretold the remedies prepared for the regeneration of mankind . . . saying—"I shall put enmity between thee and the woman, between thy seed and her seed," the Fathers and Ecclesiastical writers taught that by this divine oracle the merciful Redeemer of the human race, namely, the only begotten Son of God, Jesus Christ, has been clearly and openly foreshown, and that His most Blessed Mother, the Virgin Mary, has *also* been designated, and, at the same time, that the enmity of them both against the devil has been signally expressed. Wherefore, as Christ, the Mediator between God and man, by assuming

human nature, blotted out the handwriting of the decree which was against us, and affixed it, like a triumphant conqueror, to the cross, thus the most Holy Virgin united to Him by the *most intimate* and *indissoluble bond,* exercised, together with Him and through Him, the eternal enmity against the poisonous serpent, and triumphed *most completely* over him, crushing his head with her immaculate foot. This excellent and singular triumph of the Virgin and her most excellent *innocence, purity, holiness* and *integrity* from *every stain* of sin, and her ineffable abundance and magnitude in all heavenly graces, virtues and privileges, the same Fathers beheld in that ark of Noe, which divinely constructed, became entirely safe and sound from the common shipwreck of the world; as . . . likewise in many other types of a similar nature by which the Fathers have handed down that the excellent dignity of the Mother of God, and her *undefiled innocence* and holiness, never subject to *any stain,* has been singularly announced beforehand.

To describe this totality, as it were, of gifts, and the *original integrity* of the Virgin of whom Jesus has been born, the same (Fathers and writers) employing the words of the prophets, celebrated the august Virgin as the pure Dove, the holy Jerusalem, the high Throne of God, the Ark of sanctification, the House which Eternal Wisdom built for itself; as that queen, who, leaning upon her Beloved, proceeded *entirely perfect* from the mouth of the Most High and beautiful and wholly dear to God and *never stained* by any *spot of sin.* They taught that the most Blessed Virgin, when called by the angel Gabriel full of grace, was by this solemn salutation shown to have been the seat of all divine graces, to have been adorned with all the gifts of the Divine Spirit, nay even to have

been almost an infinite treasure and an inexhaustible abyss of the same gifts, so much so that she was *never subject* to the curse but *together with her Son* partook of *perpetual* benediction. Hence the not less clear than concordant opinion of the same (Fathers) that the most glorious Virgin shone with such plenitude of grace, with such innocence that she became, as it were, an ineffable miracle of God—even the apex of all miracles. . . . . And, therefore, in order to vindicate the *original innocence* and justice of the Mother of God, they compared her very often, not only with *Eve still a virgin, still innocent, still incorrupt,* and not yet deceived by the deadly snares of the most deceitful serpent, but also extolled her in a wonderful variety of thoughts and expressions. For Eve, unhappily obeying the serpent fell away from original innocence and became his slave; but the most Blessed Virgin, continually increasing the original gift, not only lent no ear to the serpent, but, by a power divinely received, utterly destroyed his might and dominion. Therefore they never ceased to call the Mother of God either the Lily among thorns, or the Earth *entirely untouched, virginal, spotless, immaculate,* always blessed and free from *all contagion of sin* . . . or, the one and only daughter, not of death but of life, the stock not of wrath but of grace, which even springing up from a corrupt and infected root, bloomed forth, *contrary to the fixed and common laws,* by the *special providence* of God. And, as if these encomiums, the most glorious, were not sufficient, they said that when expressly and distinctly sin is treated, no question at all should be raised as to the Holy Virgin Mary, to whom an abundance of grace was given to conquer sin *completely;* they also declared that the most glorious Virgin was the *reparatrix* of the first parents, and the vivifier of posterity

. . . and therefore they affirmed that the same most Blessed Virgin has been, through grace, *untouched by any stain of sin* and free from *all contagion* of *body, soul* and *intellect;* that she always conversed with God and was united with Him by an eternal covenant; was never in darkness but ever in light, and therefore became the entirely fit dwelling-place for Christ, not by her bodily estate, but by *original grace.* To these are added the noble expressions by which they (the Fathers) when speaking of the Conception of the Virgin have testified that *nature yielded to grace,* and stood trembling, unable to proceed farther; for it was destined to be that the Virgin Mother of God should *not be conceived by Anna before grace should have borne fruit,* since it was fitting indeed, that she should be conceived as the *first begotten female* (primogenita), from whom was destined to be conceived the first begotten man (primogenitus) of *every creature.* They have testified that the *flesh* of the *Virgin* taken from Adam did *NOT admit* the *stain of Adam,* and that therefore the Most Blessed Virgin was a tabernacle created by God Himself, formed by the Holy Ghost . . . and is deservedly celebrated as that one who was God's own first work, who was hidden from the fiery darts of the evil one, and beautiful by nature, and *entirely free* from *stain* and, like the morning dawn shining bright on all sides, entered into the world immaculate in her Conception. For it was not becoming that the vessel of election should be afflicted with the common injuries, since, differing much from the rest of mankind, she had in common with them *only* their *nature,* not *their guilt;* nay even, it was entirely fitting that as the Only Begotten had a Father in heaven whom the Seraphim extol as the Thrice Holy One, so also He should have a Mother on earth who

never lacked the splendor of Sanctity. And this doctrine has so occupied the minds and souls of our forefathers that a singular and altogether wonderful manner of speech became customary with them by which they very often called the Mother of God Immaculate and *Immaculate* in *all respects,* innocent and most innocent, uninjured and uninjured from *every source* whatsoever, holy and *most remote* from *every stain of sin,* wholly pure, wholly undefiled and almost the very form of purity and innocence, more beautiful than beauty, fairer than fairness, more holy than holiness, and alone holy and most *pure in soul and body,* who surpassed all integrity and all virginity, and alone was entirely made the dwelling place of all virginity, and alone was entirely made the dwelling place of all the graces of the most Holy Spirit, and who, with the sole exception of God, became superior to all, and more beautiful and fairer and holier by nature than the very Cherubim and Seraphim, and the whole army of angels—she whom all the tongues of heaven and earth do not suffice to extol.

(Litterae Apost. de dogmati. defin. Imm. Conc. B. V. M. Pii IX A. D. 1854.) (Summa Aurea: J. J. Bourassé. 1868. Tom. VII p. 628-639.)

The preceding paragraphs translated literally from the Dogmatic Bull give us the mind of the Church concerning the doctrine of the Immaculate Conception. This doctrine as explained in the Bull will best help us to understand the *proper* and *genuine meaning* of the *definition.* After setting forth in the Bull the sense and doctrine of the Church concerning the Immaculate Conception, the Pope states that he had been repeatedly urged to declare the doctrine of the Immaculate Conception of Mary an article of faith. He then relates that he gave this question to a

commission of Cardinals and Theologians to be once more thoroughly discussed and examined; that he wrote to all the Bishops to report to him their own opinion and the belief of their faithful people and that to his great joy "they not only confirmed their own singular piety and that of their clergy and faithful people towards the Immaculate Conception of the Most Blessed Virgin, but they even entreated us that the Immaculate Conception of the Virgin should be defined by our supreme judgment and authority." Yielding to the wishes of the entire Church, Pope Pius IX on the feast of the Immaculate Conception December 8, 1854, made this solemn declaration in the aforesaid Bull—"We declare, pronounce and define that the doctrine which holds that the Most Blessed Virgin Mary in the first instant of her Conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus, the Savior of the human race, had been preserved free from every stain of original sin, has been revealed by God and must, therefore, be firmly and constantly believed by all the faithful."

THE MEANING OF THE DEFINITION

1. The Definition speaks only of the Conception of Mary; it may be rightly applied to her entire actual conception (conceptionis suae).

2. The Definition speaks of the first instant of her conception, therefore there was no instant in her Conception in which she was not preserved (in primo instanti).

3. The Definition implies that her preservation had been fully completed in the first instant of her Conception (fuisse praeservatam).

4. The Definition states that Mary had been preserved from every stain of original sin, therefore not simply from

original sin strictly so called, but from every stain coming from or connected with original sin (ab omni labe).

5. The Definition states that this preservation was done by a singular grace and privilege of Almighty God. Mary received then from Almighty God a singular grace and a special privilege which preserved her from every stain.

6. The Definition states that Almighty God gave Mary this special grace and privilege in view of the merits of Christ Jesus, the Savior of the human race. It was therefore the foresight of the merits of Christ that moved God to grant Mary this grace and privilege, in other words, it was Christ who merited this grace and privilege for Mary.

7. The Definition calls Jesus "the Savior of the human race." Jesus can be called the Savior of Mary only in this sense that Almighty God in view of the merits of Christ preserved Mary from every stain of sin, or saved Mary from contracting the least stain of sin.

N. B.—The Definition does not use the word "Redeemer" but Savior, for redemption and salvation, to redeem and to save, though closely allied in meaning and often used promiscuously, do not mean exactly the same. Strictly speaking, to redeem means (as St. Thomas himself explains the term) to buy back from the slavery of satan, and by offering atonement and satisfaction to God for sin to obtain God's pardon and the remission of sin. It therefore implies the idea that the person has really fallen into sin, has really contracted sin. In this strict sense it would be wrong to say: "Christ is the Redeemer of Mary, Christ has redeemed Mary." But it is perfectly true to say: "Christ is the Savior of Mary," because Christ by his merits saved Mary from the fall or preserved her from original sin. In this same sense St. Bernard says in his first sermon on the Circumcision of Christ, "The same (Jesus) is indeed the Savior, both of the Angel and of man, but of man from the Incarnation, of the Angel from the beginning of the creature."[33] *Christ can be called the Savior of the Angel by preserving him from the fall, but Christ did not redeem any Angel after his fall, as He redeemed man after his fall.*

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[33] *Idem quippe et Angeli Salvator et hominis: sed hominis ab incarnatione, Angeli ab initio creaturae.*

8. The Definition does not say "redeemed from sin" but "preserved from every stain." In the first moment of her Conception, Mary was kept free from every stain of sin by the singular grace of God preventing the contraction of any stain.

9. The Definition does not say, "after the Conception of Mary was completed," and it does not say, "after the person of Mary was constituted," but it does say, "in the first instant of her Conception."

10. The Definition does not say, "by a personal sanctification nor by a personal Redemption," but, "by a singular grace and privilege."

This then seems to be the obvious meaning of the words of the Definition of the Church. A careful study of the wording of this Dogmatic Bull will reveal to us what is the mind of the Church regarding the doctrine of the Immaculate Conception and what is therefore the real meaning of the Definition.

CHAPTER VI

THE DOCTRINE OF ST. THOMAS CONCERNING THE SANCTIFICATION OF MARY

Some Statements and Principles of St. Thomas Which Could Not Lead Up to the Definition of the Immaculate Conception and Do Not Agree with It

(For the Latin texts of the following numbers, 1 to 30, see Appendix A, page 219)

1. St. Thomas says (S. Th. III, q. 27, a. 2)—"The sanctification of the Blessed Virgin cannot be understood as having taken place before animation for two reasons. First, because the sanctification of which we are speaking is nothing but the cleansing from original sin; for sanctification is a perfect cleansing, as Dionysius says."

This principle and argument perfectly agrees with a like argument in III. Libr. Sent., dist. 3, q. 1, a. 1. To this question—"Whether the Blessed Virgin had been sanctified before her conception was finished?" St. Thomas answers: "It must be said that as Dionysius says—Holiness is a cleanness which is free from every uncleanness and perfect and immaculate, therefore since to be sanctified means to be made holy it is necessary that sanctification

causes (or supposes) a cleansing from spiritual uncleanness as we now speak concerning sanctification."

From these two quotations it is evident what St. Thomas means by the sanctification of Mary. He says expressly—"The sanctification of which we are speaking is nothing but the cleansing from original sin." Again, "It is necessary that sanctification causes a cleansing from spiritual uncleanness as we now speak concerning sanctification."

Therefore, when St. Thomas speaks of the sanctification of Mary he means that she was cleansed from spiritual uncleanness, from sin, and, that, as he expressly says, from original sin. This is the *fundamental principle* of his whole argument concerning the sanctification of Mary. Surely such a principle and statement could not and did not lead to the Definition but is rather in opposition to it, for the Definition speaks of preservation, not of cleansing.

2. St. Thomas says in the same question quoted above—"Sin cannot be taken away except by grace the subject of which is rational creature alone; therefore before the infusion of the rational soul the Blessed Virgin was not sanctified." The same principle and argument is used by St. Thomas (in III. Libr. Sent., dist. 3, q. 1, a. 1)—"But the cleansing from spiritual stain namely from sin cannot be without grace as also darkness cannot be driven away except by light; hence sanctification belongs only to those who are capable of grace and since the proper subject of grace is the rational nature, therefore before the infusion of the rational soul the Blessed Virgin Mary could not be sanctified." These two quotations from St. Thomas in connection with the fundamental principle amount to this—"The sanctification of which we are speaking is the cleansing from original sin; this sin cannot be taken away except by grace, the subject of which is the rational crea-

ture (the rational nature)." From this argument we must conclude that according to St. Thomas the grace of sanctification which Mary received was a grace which cleansed her rational nature, her soul, from the spiritual stain or uncleanness of original sin. Again this principle and statement could not and did not lead to the Definition, but is rather in opposition to it. For the Definition says that Mary was preserved from original sin by a singular grace of God.

3. St. Thomas says in the same article—"The sanctification of the Blessed Virgin cannot be understood as having taken place before animation . . . secondly, because, since the rational creature alone can be the subject of sin, before the infusion of the rational soul, the offspring conceived is not liable to sin." This argument of St. Thomas means—Sanctification signifies the cleansing from original sin, but only the rational creature is the subject of sin. Original sin (as St. Thomas expressly teaches) is first in the essence of the soul; therefore, before the soul is infused, the offspring conceived is not liable to sin; in other words the offspring has original sin only when it has the rational soul, and only then can it be sanctified by being cleansed from sin. The same argument St. Thomas uses (in III. Libr. Sent., dist. 3, q. 1, a. 1)—"The grace of sanctification is chiefly opposed to original sin. Since therefore before animation original sin cannot be in the offspring, because the proper subject of sin is the rational soul, it seems that the Blessed Virgin was not sanctified before animation." This argument and principle again clearly supposes that original sin was in the soul of Mary and therefore could not lead to the Definition, which says that Mary was preserved from every stain of original sin.

4. St. Thomas says in the same place in the Summa—

"In whatever manner the Blessed Virgin would have been sanctified before animation, she would never have incurred the stain of original sin." To understand the force of this argument, we must remark that according to St. Thomas original sin follows naturally and necessarily the propagation and formation of human nature; but the human nature is formed by the union of the soul with the body; this takes place when the soul is infused and animates the body. The infection of original sin is first in the body and at the moment of animation, this infection passes from the body to the soul, which is thus stained. But original sin is also the privation or lack of original justice which was lost for the soul by Adam's sin. This second cause of original sin comes from the fact that God does not create the soul in original justice or in sanctifying grace. If St. Thomas had believed in the Immaculate Conception in any way at all or had not opposed it, he would have admitted some sanctification before animation or at least at the moment of animation with a priority of nature for sanctification. But the Blessed Virgin could have been sanctified before animation in two ways, first by sanctifying her body by taking away the infection of the body. In this case at the moment of animation no infection would pass from the body to the soul and as the body would be holy we may then expect that God would infuse a holy soul. The second way of sanctifying Mary before animation would be the creation of her soul in sanctifying grace; thus a holy soul would be infused into Mary's body and a holy soul would animate her body and even if the body would be an infected body, sanctifying grace in the soul would prevent the infection of the body passing over to the soul. The creation and infusion of the soul takes place at the same

time, for the soul is created not outside the body, but in the body and the soul is created as the form of the body. To animate the body is the first, interior, formal, essential and natural act of the soul. If the soul is not created in sanctifying grace, then it has already the privation of grace and thereby original sin, and by uniting itself with the infected body receives also the infection and stain from the body. But if the soul is created in sanctifying grace, a holy soul is thus united to the body and thus sanctification precedes animation; but if animation precedes sanctification, then original sin is necessarily contracted. Thus St. Thomas is right when he says—"In whatever manner the Blessed Virgin Mary would have been sanctified before animation, she would never have incurred the stain of original sin." For this reason he rejects her sanctification before animation and demands it after animation, because he demands the contraction of original sin in Mary's soul. This principle and statement could not lead to the Definition which says that the Blessed Virgin had been preserved in the first moment of her Conception, and not as St. Thomas would say, "cleansed after her animation."

5. St. Thomas says (III., 1, 27, a. 1)—"Original sin is transmitted through the origin, inasmuch as through the origin the human nature is transmitted and original sin, properly speaking, affects the nature. And this takes place when the offspring conceived is animated. Wherefore nothing hinders the offspring conceived from being sanctified after animation; for after this it remains in the mother's womb not for the purpose of receiving human nature, but for a certain perfecting of that which it has already received." This statement of St. Thomas refers to the Blessed Virgin for it is his answer to refute objec-

tion four to the question, "Whether the Blessed Virgin was sanctified before her birth from the womb?" The objection stated—"Original sin is contracted through an act. But as long as one is in the act of sinning, one cannot be cleansed from actual sin. Therefore neither could the Blessed Virgin be cleansed from original sin, as long as she was in the act of origin by existence in her mother's womb."

The answer that St. Thomas gives to this objection proves again conclusively what was said in the previous number. For St. Thomas states in this answer that original sin properly speaking affects the human nature, that both the human nature and original sin are transmitted through the origin, and that both human nature and original sin are transmitted when the offspring conceived is animated. Then St. Thomas clearly and in express terms states that sanctification comes after animation. Therefore, according to St. Thomas, the contraction of original sin in Mary precedes her sanctification, which then as already stated means for Mary a cleansing from original sin. This is evident from the concluding words of St. Thomas—"Wherefore nothing hinders the offspring conceived from being sanctified after animation."

6. In Libr. III. Sent., dist. 3, q. 1, a. 1, St. Thomas says—"The sanctification of the Blessed Virgin could not be decently (properly) before the infusion of the soul because she was not yet capable of grace, neither could it be in the very instant of infusion, that namely by grace then infused into her she might be conserved (preserved), in order not to incur original sin."

In these words St. Thomas expressly denies that Mary was sanctified in the very instant of the infusion of her soul. He denies that grace was infused into her soul in

the very instant of the infusion of the soul. Others demanded this, that the soul of Mary might be conserved or preserved or left uninjured in order that she might not incur original sin. St. Thomas will not even admit this, and this is the least which the defenders of the Immaculate Conception must demand; and why will St. Thomas not admit the infusion of grace in the very instant of the infusion of the soul? Not for the reason that the Rev. author of the article gives to explain the ninth mode namely that "animation precedes with a priority of nature sanctification," but because he demands that the soul of Mary be infected with original sin. This statement of St. Thomas surely could not lead to the Definition which even demands the preservation from original sin for the first instant of her Conception.

Again, St. Thomas says (S. Th. III., q. 27, a. 2)—"In whatever manner the Blessed Virgin would have been sanctified before animation, she would never have incurred the stain of original sin, and thus she would not have needed redemption and salvation, which is by Christ, of Whom it is written (Math. 1:21), 'He shall save His people from their sins.' But this is unfitting, through implying that Christ is not the Savior of all men, as He is called in (1. Tim. 4:10). It remains therefore that the Blessed Virgin was sanctified after animation." This is then the real reason why St. Thomas denied as was said in No. 5, that even at the very instant of the infusion of the soul grace was infused; for as he says in III. Libr. Sent., dist. 3—"This is the singular privilege of Christ in the human race that He does not need redemption because He is our head, but it behooved all to be redeemed by Him."

This argument gives the third reason why St. Thomas

wants the sanctification of Mary after her animation and why he demands the contraction of original sin in her soul, because otherwise Mary would not have needed redemption and salvation, and then Christ would not be the Savior of all men. This reason formed the main and greatest obstacle for both St. Thomas and St. Bonaventure and moved them to deny the Immaculate Conception. With these great doctors redemption signifies the deliverance from sin and from the slavery of satan, as also St. Paul says in his Epistle to the Ephesians and Colossians—"In Whom (Christ) we have redemption through His blood, the remission of sins." (I. 7, I. 14.) Redemption, according to their idea, supposes some kind of sin in the person to be redeemed. But they all firmly believed and expressly stated that Mary never contracted the least actual sin. If she did not then contract original sin, she did not need redemption and salvation, and thus Christ would not be her Savior and thus not the Savior of all men. This great difficulty was first solved by Bl. Scotus (as will be explained later on) who taught that Mary was redeemed by Christ in a most singular and perfect manner not like the rest of men. The error of St. Thomas consists in giving the term Redemption and Salvation to Mary in the same manner and sense as to the rest of men, namely as signifying (as St. Thomas explains in III. Libr., dist. 19, q. 1) the deliverance from the slavery of satan, the satisfaction for sin and the release from sin and punishment; and therefore supposing in the person to be redeemed at least one sin. Again we must say that this principle and statement of St. Thomas could not lead to the Definition, which says that Mary was preserved from original sin and not as St. Thomas would say "Mary was redeemed from original sin after she had incurred it."

7. St. Thomas says (S. Th. III., q. 27, a. 2)—"If the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ by reason of His being the universal Savior of all. Consequently, after Christ who, as the universal Savior of all needed not to be saved, the purity of the Blessed Virgin holds the highest place. For Christ did not contract original sin in any way whatever, but was holy in His very Conception, according to Luke 1:35—'The Holy which shall be born of thee, shall be called the Son of God.' But the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth from the womb."

This argument gives the answer of St. Thomas to the second objection of the same article. The objection is: "As Anselm says it was fitting that this Virgin should shine forth with such purity that under God none greater can be imagined, wherefore it is written—'Thou art all fair my Love and there is not a spot in thee.' Therefore it was granted to her to be sanctified before her flesh was animated." St. Thomas will not admit this argument in favor of the Immaculate Conception and his reason is that this would be derogatory to the dignity of Christ; else Christ would not be the universal Savior of all, Christ did not need to be saved; His purity is the greatest; He did not contract original sin in any way; He was holy in His very Conception; but the Blessed Virgin did indeed contract original sin, but was cleansed from it before her birth, or, as St. Thomas concluded this argument, "her *birth* was immune from original sin." Again it is evident, this statement and principle could not lead to the Definition which says Mary was preserved immune from original sin in her Conception and not, as St. Thomas says, "was cleansed from original sin before her birth and was im-

mune from original sin in her birth." Therefore no matter how highly St. Thomas speaks of Mary's purity, sanctity and plenitude of Grace, the Immaculate Conception according to his principles must be excluded, as it would be derogatory to the dignity of Christ.

8. To the objection No. 3 in the III. Libr. Sent., dist. 3, q. 1, a. 1—"Anselm says in the book concerning the Virginal Conception cap. 18, 'It behooved that the Conception of that man should be from the purest mother who should shine by that purity than which none greater can be imagined under God.' But a greater purity would have been in her, if her soul would have never had the infection of original sin, than if she would have had it for sometime and afterwards would have been cleansed. Therefore that soul was never infected with original sin. Therefore either her flesh was sanctified before animation, or at least in the very instant of the infusion the soul received grace through which it (she) would be free from original sin." To this objection St. Thomas answers—"It must be said that this purity was due to the Man-God alone that He, as the only Redeemer of the human race, was held by no slavery of sin, to whom it belonged to redeem all from sin; hence His Virgin Mother should not have this purity but the greatest under it." For this reason St. Thomas will not even admit that the soul of Mary received grace in the very instant of the infusion, through which she would be free from original sin, but demands that she was held by the slavery of original sin so that Christ could redeem her from this sin. This argument and statement which is nearly the same as the one before could not lead to the Definition, which says that Mary was preserved from every stain of original sin.

9. St. Thomas says in the same question (III. Libr.

Sent., dist. 3, q. 1)—"Christ did not need redemption because He is our head, but it behooved all to be redeemed by Him. But this could not be, if another soul would be found, which never had been infected with the original stain, and therefore this was granted neither to the Blessed Virgin nor to any one else besides Christ." In this statement St. Thomas expressly declared that it was only granted to the soul of Christ never to have been infected with the original stain and that this prerogative had not been granted to the Blessed Virgin. Such a statement could not lead to the Definition which says that the Blessed Virgin by a singular grace and privilege granted her by Almighty God was preserved free from every stain of original sin.

10. (Libr. III. Sent., dist 3, q. 1, a. 1) to the objection —"If the root is holy also the branches are holy (Num. 11:16) but the parents are compared to the offspring conceived as the root to the branches, therefore after the parents of the Virgin had been sanctified, sanctification would have come to her."

St. Thomas now answers—"The parents of the Blessed Virgin were her root by the act serving the propagation of nature. Therefore unless the nature had been sanctified in them, a holy offspring could not be conceived from them, but a vitiated one, on account of the vice of nature remaining in them. But the nature was not sanctified in them."

A like answer St. Thomas gives in the Summa III., q. 27, a. 2—"Sanctification is two-fold, one, that is of the whole nature, inasmuch as the whole human nature is freed from all corruption of sin and punishment. This will take place at the resurrection. The other is personal sanctification. This is not transmitted to the children of

the flesh, because it does not regard the flesh but the mind. Consequently though the parents of the Blessed Virgin were cleansed from original sin, nevertheless she contracted original sin, since she was conceived by way of fleshly concupiscence and the intercourse of man and woman." In these answers, St. Thomas says that the Blessed Virgin could not be conceived by her parents as a holy offspring; and that though her parents had been cleansed from original sin yet she contracted original sin. Such a statement and principle applied to Mary without excepting her in the least, could not lead to the Definition which says that Mary was preserved in the first moment of her Conception free from every stain.

11. To the objection (Ibidem vid. 3)—"That which is meritorious is not repugnant to the grace of sanctification. But the matrimonial act can be meritorious. Therefore in the very matrimonial intercourse of the parents of the Blessed Virgin she herself could have been sanctified."

To this objection St. Thomas answers—"It must be said that the intercourse by which the Blessed Virgin was conceived is believed to have been meritorious not by a grace entirely purifying the nature but by a grace perfecting the persons of the parents, therefore it was not necessary that in the offspring conceived, holiness should immediately be, not on account of a repugnance of the matrimonial act with holiness, but on account of the repugnance of the vice of nature, the vice not yet being cured." From this answer we conclude that St. Thomas is willing to admit that the active Conception of Mary, that is, the act of generation on the part of the parents, was free from personal actual sin, but not the passive Conception of Mary, or the offspring conceived; for he says, that it was not necessary that holiness should im-

mediately be in the offspring conceived, because the vice of nature not yet cured would not allow it. Surely this statement would not lead to the Definition which says that Mary in the first instant of her Conception was preserved free from every stain of original sin and not, as St. Thomas would say, that she was cured from the vice of nature which she received from her parents.

12. St. Thomas says (III. Libr. Sent., dist. 3, a. 1, a. 1) —"It must be said that the Blessed Virgin could in no way be sanctified in her parents, neither even in the very act of her Conception. The sanctification of the parents could not be transfused into the Blessed Virgin unless there had been cured in them not only that which belongs to the person but also that which belongs to the nature, inasmuch as it is a nature of such a kind, which God indeed could have done, but it was not becoming (or it was not proper). For the perfect healing of nature belongs to the perfection of glory, and therefore her parents, being in the state of this life, have not been thus cured so that they could conceive their offspring without original sin, and therefore the Blessed Virgin was conceived in original sin. For this reason Bl. Bernard wrote to those (canons) living in Lyons that her Conception should not be celebrated, although in some churches it is celebrated out of devotion, not considering her Conception but rather her sanctification which it is uncertain to state definitely when it has happened." From this quotation it is clear that St. Thomas expressly states, first, that Mary could in no way be sanctified in her parents; secondly, that Mary was not even sanctified in the very act of her Conception, because God did not cure the corrupt human nature in the parents. St. Thomas says that God could have done it, but that it was not becoming for Him to do so. Thus the

parents transmitted a corrupt human nature to Mary and therefore the parents could not conceive Mary without transmitting original sin to her. For this reason St. Thomas says—"The Blessed Virgin was conceived in original sin." It is evident that such a statement could not lead to the Definition but rather opposed it.

As to the celebration of the feast of the Conception of Mary, St. Thomas wishes only the celebration of the sanctification of the Blessed Virgin Mary. He admits the pure active Conception of Mary as regards the act of her parents but he rejects the pure passive Conception on the part of Mary, both as regards her body before the infusion of the soul, and as regards her soul at the moment of the infusion of her soul into the body; he demands the infection of original sin for the body and for the soul of Mary. Therefore St. Thomas could not approve the celebration of the Conception of Mary, but only the celebration of her sanctification, which, in the opinion of St. Thomas signifies the cleansing of her soul from original sin. From the very fact that he says it is uncertain when the sanctification of Mary definitely took place, it is clear that he did not believe that it was at the first moment of her Conception. For the same reason he says in the Summa—"The celebration of this feast does not give us to understand that she was holy in her Conception. But since it is not known when she was sanctified, the feast of her Sanctification rather than the feast of her Conception is kept on the day of her Conception." This opinion and position of St. Thomas could not and did not lead to the Definition, which says that Mary by a *singular grace* of God was *preserved* free from every stain of original sin in the first instant of her Conception; therefore that she was holy in her Conception. Since the Rev. author of the

article explains this passage of St. Thomas as relating to the active Conception of Mary, it is not amiss to state that the Theologians distinguish a threefold Conception of Mary: 1, The active or generative Conception of Mary on the part of her parents; 2, the partial passive Conception of the body of Mary, the fruit of the act of the parents, or the carnal Conception of the body not yet animated by the rational soul; 3, the full passive Conception, which is consummated by the infusion of the rational soul and by which the human nature and person is constituted. St. Thomas says that Mary was not holy in her Conception, and this statement does not agree with the Definition, but rather denies it. But he admits that the act of her Conception on the part of the parents was holy and even meritorious, which would make only the act of her parents sinless, but would not make the passive Conception of Mary's body or nature pure.

Pope Alexander VII in his constitution (Sollicitudo om. Eccl. 8 Dec. 1661) quoted in the Dogmatic Bull of the Immaculate Conception expressly forbade the celebration of the feast of the sanctification of Mary or the celebration of the feast of the Conception of Mary in the sense of her sanctification.

13. St. Thomas says (I. II., q. 81, a. 1)—"By the virtue of the seed human nature is transmitted by the parent to the offspring and together with the nature the infection of nature is transmitted."

"Although the sin is not actually in the seed, it is, however, there by virtue of the human nature to which such a sin is concomitant." "The seed is the principle of generation, which is the proper act of nature serving for its propagation, therefore the soul is more infected by the

seed than by the flesh already perfected which is already determined to the person."

Again, St. Thomas says (III., q. 27, a. 2)—"The Blessed Virgin Mary was not sanctified until after all in her was perfected, viz., both the body and the soul."

From these principles we conclude that if the soul is infected more by the seed than by the body (flesh) already perfected, and Mary was not sanctified until her body was perfected, then the seed infected her soul more than did her infected body; again, as soon as her human nature was formed, original sin was transmitted with it, was its concomitant. Again, if Mary was not sanctified until after her soul was perfected, and if this perfection was not instantaneous but naturally took some time, then Mary was not sanctified until some time after her passive Conception. Such principles and statements cannot lead to the Definition which says Mary was preserved free from original sin in the first instant of her Conception.

Surely St. Thomas does not want to say that in the first instant of Mary's Conception all in Mary, both her body and her soul had been perfected so that sanctification could follow. This statement then seems to imply more than a mere priority or posteriority of nature.

14. (III., q. 27, a. 1, ad 3) St. Thomas says—"The Blessed Virgin was sanctified in the womb from original sin as to the *personal* stain, but she was not freed from the guilt to which the whole nature is subject, so as to enter into Paradise otherwise than through the sacrifice of Christ; the same also is to be said of the Holy Fathers who lived before Christ."

St. Thomas therefore expressly teaches that Mary was sanctified (cleansed) from the personal stain of original sin. This evidently implies that her person was stained,

that the infection of nature had passed over to her person. Such a statement does not accord with the Definition nor could it lead to it.

15. St. Thomas says in the same place ad 1—"Even in the Blessed Virgin first was that which is animal (natural) and afterwards that which is spiritual (I Corinth. 15, 16), for she was first conceived according to the flesh and afterwards sanctified according to the Spirit." Therefore St. Thomas gives Mary first a Conception according to the flesh, which was then a corrupt or sinful Conception, and only afterwards a sanctification according to the Spirit (the Holy Spirit).

This statement again does not well accord with the Definition which says that Mary in the first instant of her Conception was preserved from every stain.

16. St. Thomas says in the same article—"It was granted by way of a privilege to others to be sanctified in the womb, for instance to Jeremiah and to John the Baptist; it is therefore with reason that we believe the Blessed Virgin to have been sanctified before her birth from the womb." Again, St. Thomas says—"St. Augustine (when he says, 'The sanctification by which we become temples of God is only of those who are born again') speaks according to the common law by reason of which no one is regenerated by the sacraments save those who are previously born. But God did not so limit His power to the law of the Sacraments, but that He can bestow His grace by special privilege on some before they are born from the womb."

In these words, St. Thomas gives to Mary only what God granted to Jeremiah and St. John the Baptist by way of a privilege, namely, to be sanctified in the womb before birth and again he says that God "can bestow His grace

by special privilege on some before they are born." But why does St. Thomas not give a special privilege and grace of God to Mary for her Conception? Because he states expressly that "the Blessed Virgin was sanctified (cleansed) *after* animation." Therefore his doctrine does not accord with the Definition which gives Mary a singular privilege and grace of God in the first moment of her Conception.

17. St. Thomas says (Sum. Theol. I. II., q. 81, a. 3)—"It must be firmly believed that with the sole exception of Christ all men having descended from Adam contract original sin from Adam, else not all would need redemption which is through Christ and this is erroneous." This principle again led St. Thomas to the doctrine that "the Blessed Virgin did indeed contract original sin," for he excepted only Christ from the general law. St. Thomas even expressly includes Mary in the universal fall and in the general law that all have sinned in Adam, and for this reason denied the Immaculate Conception of Mary. For he says in Quod. Libr. 6, q. 4, a. 1—"The Blessed Virgin was conceived with original sin, because she was in Adam according to the seminal virtue and was generated by the commixtion of the sexes, as the rest, and she is included in the universal (law) concerning which the Apostle says, 'In whom all have sinned.' From this universality Christ alone is excepted."

Note well that in the first quotation St. Thomas does not say: All men *have to contract,* but *contract.*

18. St. Thomas even admits in Mary the infection of the fomes or evil concupiscence as to its essence after her sanctification until the time that Christ was conceived from her. He says in Sum. Theol. III., q. 27, a. 3—"That the fomes (concupiscence) was entirely taken away might

be understood in this way, that by the abundance of grace bestowed on the Blessed Virgin such a disposition of the soul's powers was granted to her, that the lower powers were never moved without the command of her reason; just as we have stated to have been the case with Christ, who certainly did not have the fomes of sin (lust of the flesh), as also was the case with Adam before he sinned, by reason of original justice so that in this respect the grace of sanctification in the Blessed Virgin had the force of original justice. And although this appears to be part of the dignity of the Virgin Mother, yet it is somewhat derogatory to the dignity of Christ without whose power no one had been freed from the first sentence of condemnation. And though through faith in Christ some were freed from that condemnation according to the *Spirit* before Christ's Incarnation, yet it does not seem fitting that any one should be freed from that condemnation according to the flesh except after His Incarnation, for it was then that immunity from condemnation was first to appear. Consequently just as before the immortality of the flesh of Christ rising again, none obtained immortality of the flesh, so it seems *unfitting* to say that before Christ appeared in sinless flesh, His Virgin Mother's or any one else's flesh should be without the fomes which is called the law of the flesh or of the members (Rom. 8:23, 25). Therefore it seems better to say that by sanctification in the womb, the Virgin was *not* freed from the fomes in its essence, but that it remained fettered, not indeed by an act of her reason as in holy men, since she had not the use of reason, the very first moment of her existence in her mother's womb, for this was the singular privilege of Christ; but by reason of the abundant grace bestowed on her in her sanctification and

still more perfectly by Divine Providence preserving her sensitive soul in a singular manner from any inordinate movement. Afterwards, however, at the Conception of Christ's flesh in which for *the first* time *immunity from sin* was to be conspicuous, it is to be believed that entire freedom from the fomes redounded from the Child to the mother."

This statement and principle does not lead to the doctrine of the Definition, for according to St. Thomas (S. Th. I. II., 82, a. 3)—"Concupiscence is indeed original sin materially," or the material part in original sin and even the consequence of it, and, if he says, that in the Conception of Christ's flesh for the *first time immunity from sin* was to be conspicuous, such principles would not lead to the doctrine that Mary in her Conception had been immune from *every stain* of original sin. Besides, as concupiscence according to St. Thomas is first in the lower faculties of the soul, original sin would have been materially in the soul of Mary till the Conception of Christ.

19. (III. Libr., dist. 3, q. 1, a. 2) St. Thomas answers the question, Whether the Most Blessed Virgin through sanctification in the womb had been entirely cleansed from original sin? in the following manner—"I answer that it must be said that a twofold sanctification of the Blessed Virgin is known to be, the first by which she had been sanctified in the womb, the second in the Conception of the Savior; and because sanctification says cleansing from sin which cannot be without grace, but it is the part of grace to cause some constancy (firmness), therefore the effect of sanctification in general is twofold; namely, to cleanse and to strengthen (confirm) and as to both, the second sanctification perfected the first. For in the first according to what is *commonly* held by *ALL*, "she has

been cleansed from original sin as far as the *stain* and the *guilt* is concerned," but concerning her cleansing from the fomes they have different opinions. . . . . It remains, as others say that the fomes as to its essence remained after the first sanctification, but was hindered by sanctifying grace that it did not incline to evil or draw away from good . . . but in the second sanctification that the fomes was essentially withdrawn." It is evident that in this statement St. Thomas expressly declares that the Blessed Virgin in her first sanctification in the womb was cleansed from both the stain and the guilt of original sin and that this was commonly held by all. But this doctrine is in direct opposition to the Definition. That St. Thomas retained this opinion till the end is clear from the same statement which he makes in the Summa concerning the threefold perfection of grace in the Blessed Virgin Mary.

St. Thomas says (III., q. 27, art. 5, ad 2)—"There was a threefold perfection of grace in the Blessed Virgin. The first was a kind of disposition by which she was made worthy to be the mother of Christ and this was the perfection of her sanctification. The second perfection of grace in the Blessed Virgin was through the presence of the Son of God incarnate in her womb. The third perfection of the end is that which she has in glory.

That the second perfection excels the first and the third the second appears, first, from the point of view of deliverance from evil; for at first in her sanctification she was delivered from original sin; afterwards in the Conception of the Son of God she was entirely cleansed from the fomes; lastly, in her glorification, she was also delivered from all affliction whatever."

Again this statement does not lead to the doctrine of the Definition; on the contrary to say that first in her

sanctification she was delivered from original sin and that this is the perfection of her first sanctification is directly against it.

20. To the question (I. II., q. 82, a. 4), Whether original sin is equally in all? St. Thomas answers—"It must be said that there are two things in original sin, of which one is the defect (lack) of original justice but the other is the relation of this defect to the sin of the first parent from which it is derived through the vitiated origin. As regards the first, original sin is not greater or smaller, because the whole gift of original justice had been taken away. . . . . In like manner as regards the second, for all equally have a relation to the first principle of the vitiated origin, from which original sin receives its idea (notion) of guilt . . . whence it is manifest that original sin cannot be more in one than in another." From this principle it follows that original sin in Mary was the same as in others, for St. Thomas never stated any exception regarding Mary. This principle could not lead to the Definition.

21. (III. Libr., dist. 3, q. 1, a. 2) to the question, Whether by the sanctification in the womb the Blessed Virgin obtained immunity from actual sin? St. Thomas answers—"It must be said that as in the first sanctification there was some beginning of amendment *after original sin had been removed as to its guilt* (culpam) and after the fomes had been fettered, thus also there was a certain beginning of confirmation because through sanctifying grace she obtained henceforth immunity from sin."

Again St. Thomas affirms that in the first sanctification of Mary original sin was removed as to its guilt. Moreover, in his answer to the third objection of this question namely, "St. Augustine says in the book concerning the

perfection of justice, to be without sin can be said in this life only of the Only Begotten One, therefore it cannot be said of the Blessed Virgin." St. Thomas says—"It must be said that to be without sin is said to be proper to Christ, because He was never infected neither by actual sin nor by an original stain. But His Virgin Mother was indeed infected by original sin from which she was cleansed before she was born from the womb, but from actual sin she was entirely (free) immune." This statement again contains a clear denial of the Immaculate Conception.

22. St. Thomas says in I. II., q. 83, a. 1, ad 5—"It must be said that the common good is preferred to the individual good, hence God according to His Wisdom does not give up the universal order of things, which is, that into such a body such a soul is infused, in order that the individual infection of that soul might be avoided, especially since the nature of the soul requires this that it does not begin to be except in the body. . . . . ."

If this principle is applied to Mary it would mean that into an infected body an infected soul is infused and that God will not hinder the infection of the individual soul; therefore since St. Thomas expressly teaches the infection of the body of Mary, it is clear why he also constantly teaches that also the soul of Mary was infected; he never stated that God made an exception with Mary or that such an exception should be made. This principle of St. Thomas could not lead to the Definition.

23. (III., q. 31, a. 8) St. Thomas asked whether Christ paid tithes in Abraham? St. Thomas gives the following explanation—"Since he who pays a tithe keeps nine parts to himself and surrenders the tenth to another inasmuch as the number ten is a sign of perfection, as being in a

sort, the terminus of all numbers which mount from one to ten, it follows that he who pays the tithe bears witness to his own imperfection and to the perfection of another. Now to sin is due the imperfection of the human nature which needs to be perfected by Him who cleanses from sin. But to heal from sin belongs to Christ alone for He is the Lamb that taketh away the sin of the world (John 1:29) whose figure was Melchisedech as the Apostle proves (Hebr. VII). Therefore by giving tithes to Melchisedech, Abraham foreshadowed that he as a being conceived in sin and all who were to be his descendants in contracting original sin, needed that healing which is through Christ. And Isaac, Jacob and Levi, and all the others were in Abraham in such a way as to be descended from him not only as to bodily substance but also as to seminal virtue by which original sin is (transmitted) contracted. Consequently they all paid tithes in Abraham, that is, they were foreshadowed as needing to be healed by Christ. And Christ alone was in Abraham in such a manner as to descend from him not by seminal virtue but according to bodily substance. Therefore He was not in Abraham so as to need to be healed. Therefore He did not pay tithes in Abraham's loins." Now in applying this principle to Mary, St. Thomas says ad 2—"Because the Blessed Virgin was conceived in original sin, she was in Abraham as needing to be healed. Therefore she paid tithes in him, as descending from him according to seminal virtue. But this is not true of Christ's body." In this question St. Thomas again declares that Mary was conceived in original sin and makes no exception for her in this regard.

24. In Libr. Sent. II., dist. 32, q. II, ar. 1, St. Thomas asks the question whether the infection of original sin

comes from God? He answers—"It must be said that although creation and infusion are at the same time, yet as regards the soul they differ (creation says only a relation of the soul to God, infusion says not only a relation to God but also to the body with which it is united). Then St. Thomas continues, "When it is said that the soul is stained by its creation, this expression (by its creation) may denote the relation of some cause and thus it is false, because the creation is not the cause that it is stained, for the soul has nothing from creation which is not from God; or (this expression 'by creation') may denote concomitance and thus it is true, because when the soul is created, it is stained, from this, however, it does not follow that God is the author of the stain. But when it is said that the soul is stained by infusion, if this expression by infusion signifies concomitance absolutely, it is true, but if the expression signifies the relation of cause, there is a twofold relation of cause, because either the infusion is understood to be the cause of the stain on the part of the principle from which it is (God) and thus it is false, or on the part of the terminus in which it ends (the body) and thus it is true." If these principles are applied to Mary, then the soul of Mary was stained when it was created and the infusion of her soul *terminated* in the stain of her soul, or in original sin. Now St. Thomas never says that the soul of Mary was created in grace, but he maintains that her soul was sanctified after animation, therefore after the infusion of the soul, even after the soul was perfected, from which it is clear that such principles could not lead to the Definition.

25. St. Thomas says in Matth. I:18—"If Christ would have been born of conjugal intercourse, He would have contracted original sin. But this would be inconvenient,

since He had come into the world to take away our sins." This principle applied to Mary could not lead to the Definition, but rather to the denial of it, for Mary was born of conjugal intercourse, therefore according to this principle of St. Thomas she contracted original sin.

26. Again St. Thomas when explaining the doctrine of original sin applies the principle—"The form is received in the matter according to the condition of its matter . . . since everything which is in another, is in it according to the mode of the recipient." Since St. Thomas teaches that Mary's body was a corrupted and infected body, it would follow necessarily that also a corrupted and infected soul was united to the body, or that the animation of her body by the soul caused necessarily the infection of original sin in her soul.

This is clearly explained again by St. Thomas when he says in II. Libr. Sent., dist. 30, q. 1, a. 2—"Original sin is not transmitted by the transmission of its subject which is the rational soul, but by the transmission of the seed, because whence the soul of the father has been infected by sin, there follows also the inordination in the body after that order was withdrawn which nature when instituted had previously received and thus from that seed is generated a body destitute of such an order, hence also the soul which is infused into such a body contracts the disorder of guilt from this very cause that it is made the form of such a body, since it is necessary that the perfection (soul) is proportionate to the being to be perfected (body)." Such a principle clearly teaches that Mary's soul contracted original sin by being the form of her corrupted body, that is by the very act of the animation of and union with the body. But such a principle could never lead to the Definition.

27. St. Thomas says (Quaest. disput, de Malo q. 4, a. 6)—"It must simply be conceded that all who are seminally propagated from Adam soon contract original sin *IN* their very animation." From this statement of St. Thomas it would follow that if Mary as St. Thomas always says, was sanctified *after* animation, she had already contracted original sin *in* her very animation, which is directly opposed to the Definition.

St. Thomas even says (Quodlib. VI., a. 7)—"It is believed that *soon after* the Conception and the *infusion* of the *soul* she (Mary) has been sanctified." This statement is clearly in direct opposition to the Definition for *"soon after"* denotes clearly a posteriority of *time*.

28. Again St. Thomas says (S. Th. III., q. 32, a. 4)—"This Conception (of Christ) had three privileges namely that it was without original sin, that it was not that of a man only, but of God and man, and that it was a virginal Conception. And all three were effected by the Holy Ghost. Therefore Damascene says as to the *first* that the Holy Ghost came upon the Virgin purifying her—that is, preserving her from conceiving with original sin. . . . . ."

Therefore without this purification of the Holy Ghost at the moment of Christ's Conception, Mary would have conceived Christ with original sin, but the Holy Ghost preserved her from conceiving Christ with original sin and thus the Conception of Christ was without original sin. Now the Holy Ghost purified Mary at the moment of Christ's Conception from the fomes peccati or the concupiscence which is original sin materially taken and the cause of formal original sin. This is then one of the reasons why Christ was conceived without original sin. But St. Thomas denies this purification in the parents of Mary and thus this principle led him to the doctrine that

Mary was conceived in original sin. The Definition, however, says that Mary in the first instant of her Conception was preserved free from *every* stain of original sin.

It must be noted that the word conception is applied by St. Thomas not only to the body but also to the complete nature and to the person for example:

Summa Theol. III., q. 32, a. 2—"It must be said that Conception is not attributed to Christ's body alone but also to Christ Himself by reason of His body."

It must also be noted that the expression, "In the first instant of His Conception (in primo instanti Conceptionis suae)" is well known to St. Thomas and repeatedly applied by him to Christ. When speaking of Christ's Conception St. Thomas generally uses the term "Conception" in the passive sense as applying to Christ and not in an active sense as applying to Mary. But St. Thomas never uses this expression: In the first instant of her Conception (in primo instanti conceptionis suae), with regard to Mary's Conception, nor when speaking of Mary's sanctification; but Bl. Scotus uses it when explaining and defending the Immaculate Conception of Mary.

29. To the question, Whether Christ (in His human nature) contracted the defects (of the body)? St. Thomas answers (S. Th. III., q. 14, a. 3)—"In the verb 'to contract' is understood the relation of the effect to cause i. e. that is said to be contracted which is derived of necessity together with its cause. Now the cause of death and such like defects in human nature is sin, since by sin death entered into this world, according to Rom. V. 12. And hence they who incur these defects as they are due to sin are properly said to incur them. Now Christ had not these defects as due to sin. . . . . For He received human

nature without sin in the purity which it had in the state of innocence." Now in answer to the first objection, St. Thomas says—"The flesh of the Virgin was conceived in original sin and therefore contracted these defects. But from the Virgin, Christ assumed the nature without sin and He might likewise have assumed the nature without its penalties. Therefore He had these defects, not that He contracted them, but that He assumed them." This passage clearly shows what St. Thomas means by the debt of sin (debitum peccati) not the necessity of contracting sin, but the punishment due to sin which therefore supposes the sin.

But the principle which is contained in the passage when applied to Mary leads again to the denial of the Immaculate Conception, for then Mary contracted of necessity not only the defects but also their cause, sin. And as St. Thomas says that Christ received human nature without sin, because He received it as it was in the state of innocence, it follows that Mary's human nature was not without sin because her human nature was not like human nature in the state of innocence.

30. The doctrine of St. Thomas concerning Mary's sanctification is also briefly but most clearly expressed in his work, Compendium of Theology cap. 224, in which he says—"Because the Blessed Virgin Mary was made the Mother of God, conceiving of the Holy Ghost, it was becoming that she should be purified by the *most excellent* purity through which she would be fit for so great a Son and therefore it must be believed that she has been immune (free) from every stain of actual sin, not only of mortal but also of venial, which can not be applicable to any of the saints after Christ since it is said—'If we say that we have no sin, we seduce ourselves and the truth is not in

us.' But concerning the Blessed Virgin, the Mother of God, it can be understood what is said in the Canticle—'Thou art all fair my friend, and there is no spot in thee.' And not only was she free from actual sin but she was also purified from original sin by a special privilege. It was indeed necessary that she was conceived with original sin, since she was conceived by the mixture of both sexes. For this privilege was kept only for herself that she as Virgin would conceive the Son of God. But the mixture of sex, which can not be without concupiscence after the sin of the first parent, transmits original sin to the offspring. Similarly also, because, if she had not been conceived with original sin, she would not need to be redeemed by Christ and thus Christ would not be the universal Redeemer of man, which is derogatory to the dignity of Christ. It must therefore be held that she has been conceived with original sin, but was purified from it by a certain special manner. For some are purified from original sin after their birth from the womb as those who are sanctified in baptism. But of some it is read that they have been sanctified by a special privilege of grace in the maternal wombs (the mother's womb) as it is said of Jeremiah—'Before I formed thee in the womb, I have known thee and before thou didst go out of the womb, I have sanctified thee.' And of St. John the Baptist the Angel said—'He will be filled with the Holy Ghost even from his mother's womb.' But what has been granted to the precursor of Christ and to the prophet, it must not be believed that it has been denied to his Mother, and therefore it is believed that she was sanctified in the womb, before, namely, she was born from the womb. But such a sanctification did not precede the infusion of the soul. For thus she would never have been subject to

original sin and would not have needed redemption. For there can not be a subject of sin, except a rational creature. Similarly also the grace of sanctification is rooted (founded) first in the soul, nor can it go to the body unless through the soul, whence it must be believed that she has been sanctified *after* the *infusion* of the soul. But her sanctification was greater than that of the others sanctified in the womb. For the others who were sanctified in the womb were indeed purified from original sin, however, it was not granted to them that afterwards they could not sin at least venially. But the Blessed Virgin Mary was sanctified with so great an abundance of grace that henceforth she was preserved free from every sin, not only from mortal but also from venial."

This statement perfectly agrees with similar expressions in the Summa and in the Book of Sentences, and shows a constant denial of an Immaculate Conception of Mary. In the III. Book of Sent., dist. 3, q. 1, a. 2, St. Thomas states that the difference between Jeremiah, St. John the Baptist and the Blessed Virgin is this, that Jeremiah and John the Baptist after their sanctification had yet "an actual sin, not a mortal but a venial sin, but in Mary the inclination as to mortal and venial sin was entirely taken away." Thus St. Thomas concedes to Mary only freedom from every actual sin and calls this the special privilege of her sanctification. Such a doctrine could not and did not lead to the Definition which says that "Mary in the first instant of her Conception by a singular grace and privilege of Almighty God had been *preserved* from every stain of original sin."

From all these quotations of St. Thomas it is clear:

1. That St. Thomas never gives the term "original sin" a different meaning when he applied it to Mary, therefore

original sin means for Mary the same as for other persons.

2. That St. Thomas never says that the expression, "Mary contracted original sin," means in her case that she was only under the necessity of contracting it, but did not actually contract it.

3. That St. Thomas applies the expression "stain" and "infection of original sin" and "original sin" not only to the body of Mary but applies it in express terms to the soul of Mary and to the Blessed Virgin herself.

4. That St. Thomas never gives the term "Redemption" a different meaning when applying it to Mary.

5. That St. Thomas never says that redemption in the case of Mary means preservation from original sin or prevention of original sin.

6. That in the question of the sanctification of Mary, St. Thomas never makes the distinction and never uses the expression "priority or posteriority of nature."

7. That in all the questions which ex professo treat of the Conception and sanctification of Mary he never states a principle or argument from which the Immaculate Conception in the terms or sense of the Definition could be proven.

In the interest of historical truth we add the following remark:

In an editorial note of the English translation of the Summa Theologica, part III., q. 27, made by the Dominican Fathers of the English Province it is said—"Why does St. Thomas say that because the Blessed Virgin was not sanctified before animation, therefore she could be sanctified only after animation? Such a conclusion would hold if it were a question of the order of nature, a thing must be before it is such (prius est esse quam esse tale) and therefore the soul must be before it is sanctified.

But if St. Thomas held for a posterity of time, no matter how short, we ask how it was that he did not perceive the fallacy of the argument, since it might be neither before nor after but in the very instant of animation."

The question is answered thus—"St. Thomas as a Doctor of the Church and in matters which were not then de fide (of faith) is a witness to the expression of the faith of his time. Hence his line of argument coincides with, because it follows, that of St. Bernard, Peter Lombard, Alexander of Hales, Albert the Great, St. Bonaventure. It was not likely that St. Thomas would differ from the great masters of his time, who failed to understand that the grace of redemption might at the same time be one of preservation and prevention. Nor is it likely that St. Thomas had any reliable information about the movement in progress at that time towards a belief in the Immaculate Conception. No doubt he knew something of it, but the names of its promoters would have weighed little with him as against those of Bernard, Albert, Peter, Alexander and Bonaventure. And it must not be forgotten that among those who upheld the doctrine of the Immaculate Conception not a few ascribed the privilege as being absolute and not one of preservation and Redemption. Hence it is that St. Thomas insists on two things—first, that the Mother of God was redeemed, and second, that the grace of her sanctification was a grace of preservation. And be it remarked in conclusion, these two points so much insisted on by St. Thomas, are at the very basis of the Catholic doctrine of the Immaculate Conception."

In answer to the assertions contained in the last two sentences be it permitted to say:

1. On the one hand it is said—"It was not likely that St. Thomas would differ from the great masters of his

time who failed to understand that the grace of redemption might at the same time be one of preservation and prevention."

On the other hand it is said—"St. Thomas *insists* that the grace of her sanctification (which was the grace of her actual redemption) was a grace of preservation."

Do not these two statements contradict each other?

2. St. Thomas insists on the Redemption of Mary, but this was just the reason why he denied the Immaculate Conception; St. Thomas knows or at least he applies to Mary only a Redemption from sin *contracted* and therefore he continually insists on this point that Mary contracted original sin, otherwise she would not need Redemption.

3. St. Thomas *NEVER* insists on this, that the grace of her sanctification was a grace of preservation from original sin; on the contrary, St. Thomas says expressly that the grace of sanctification in Mary meant the *cleansing* from *original sin*. In the doctrine of St. Thomas, Mary's grace of sanctification was first of all her actual Redemption or Liberation from original sin. St. Thomas does not say even once that the first sanctification of Mary meant her preservation from original sin. It is not permitted to assert that St. Thomas insists on *preservation*, when he *never mentioned* it. We may add that St. Thomas only asserted for Mary the preservation from any future *actual* sin. But this is not the question to be solved. The concluding remark that these two points so much insisted on by St. Thomas are at the very basis of the Catholic doctrine of the Immaculate Conception, is a false conclusion and statement because the ideas that St. Thomas had and expressed concerning the Redemption and Sanctification of Mary are directly opposed to the

Catholic doctrine of the Immaculate Conception, and made him state again and again that the Blessed Virgin contracted original sin. Lastly, we should like to call the attention of the reader to another apparent contradiction. The Reverend Dominican Editors of the English translation of the Summa of St. Thomas state—"St. Thomas *insists* on . . . . that the grace of her sanctification was a grace of preservation." The Reverend Dominican author of the article says on page 261—"St. Thomas never denied it in terms for he *never discussed* it." Naturally the question presents itself: How could St. Thomas insist on something which he never discussed?

The diagram shown on the first page of the Editorial Note also calls for a few remarks:

1. St. Thomas never stated that the stricken body of Mary would have dispositively caused the soul to contract the guilt of original sin—but he would state that, as in others, the stricken body dispositively caused the soul to contract the guilt of original sin.

2. St. Thomas never stated that the soul of Mary at the moment of union with the body was prevented by the infusion of grace from contracting the stain—for he denies this in express terms.

3. St. Thomas never stated that Mary contracted the debt but not the stain—for he expressly states that Mary contracted the stain.

4. St. Thomas never stated that Mary needed a Redeemer to prevent her from contracting the stain—but expressly says that if the soul would never have incurred the stain of original sin, she would not have needed redemption. If the diagram shall show the doctrine of St. Thomas with regard to the Immaculate Conception, it is misleading, for the main question is not that of the

body of Mary but that of her soul. Moreover, anyone who will read the Dogmatic Bull of Pius IX concerning the Immaculate Conception will not be able to see, as it is stated in the Editorial Note "how accurately St. Thomas speaks of the flesh or body of our Blessed Lady."

Statement of St. Thomas Apparently Favorable to The Immaculate Conception

In justice to St. Thomas it must be said what the author of the article did not say, viz., that in all the works of St. Thomas one passage is found in which the Angelic Doctor states that Mary was free from original sin. This passage is found in I. Libr. Sent., dist. 44, q. 1, where St. Thomas says—"Such was the purity of the Blessed Virgin who was free from original and actual sin."[34] How is this to be explained? If St. Thomas when writing this sentence wished to express his belief in the Immaculate Conception of Mary, then he afterwards changed and corrected his opinion, for in the third book of Sentences and also in the III part of the Summa which was written shortly before his death, he denies the Immaculate Conception. Besides in the I book of the Sentences he does not treat ex professo of the question of Mary's Conception and Sanctification. It may also be said that St. Thomas does not say—The Blessed Virgin was conceived without original sin. Therefore by the expression "free from original sin"[35] he does not mean that Mary never contracted original sin, but merely that from the time of her birth she was free from original sin which

[34] *Talis fuit puritas Beatae Virginis quae a peccato originali et actuali immunis fuit.*

[35] *A peccato originali immunis.*

may also be said of others after original sin is taken away. This may be proven from the following two passages:

1. Of the Blessed Virgin Mary, St. Thomas says (III., q. 27, a. 2, ad 2)—"The night of original sin should not see the *rising* of the dawning of the day, that is of the Blessed Virgin who in her *birth* was immune from original sin."[36]

2. In Libr. II. Sent., dist. 31, q. 1, a. 2, St. Thomas says—"Through Christ and the other sacraments man is cleansed as far as his person is concerned . . . but not as far as his nature is concerned and therefore it is necessary that also by the act of nature (generation) original infection passes over to the offspring although the father is even free from original sin as far as his person is concerned."[37] It is clear that the expression "a culpa originali immunis" (free from original sin) in the two quotations does not imply an Immaculate Conception.

Again we may say that St. Thomas attributes the highest purity and sanctity to Mary from the time of her special sanctification by the Holy Ghost at the moment of Christ's Conception when she was purified even from the "fomes peccati" (or evil concupiscence) and from that moment it would be true to say that for her whole future life she was free from original sin and actual sin[38] and thus there would be no contradiction in the statements of St. Thomas.

A few other texts are sometimes mentioned in which

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[36] *De nocte originalis peccati dicitur . . . non videat . . . ortum surgentis aurorae, id est B. Virginis, quae in suo ortu a peccato originali fuit immunis.*

[37] *Quamvis etiam* pater *sit* a culpa originali immunis *secundum quod ad personam suam spectat.*

[38] *A peccato originali et actuali immunis fuit.*

St. Thomas seems to favor the Immaculate Conception, but these texts are either doubtful or do not strictly prove the Immaculate Conception or do not agree with the clear statements made by St. Thomas when he treats ex professo the question of Mary's sanctification. We refer the reader to the large theological work of the Rev. Benedictine Father and Doctor of Theology, Lawrence Janssens (Summa Theologica ad modum Commentarii in Aquinatis Summam Tractatus de Deo Homine, auctore Laurentio Janssens, S. T. D. II. Pars Mariologia Friburgi Sumptibus Herder 1902). In his dissertation concerning the Immaculate Conception, Dr. L. Janssens discusses both the texts of St. Thomas which seem to favor the Immaculate Conception and the texts which oppose the doctrine. Then drawing the conclusion, Dr. L. Janssens states, page 147—"The matter can scarcely be called doubtful. The doctrine of St. Thomas is in opposition to the dogma of the Immaculate Conception."[39] On page 150, he says—"I undertook this examination with the vehement desire that the harmony between the doctrine of Aquinas and the definition of Pius IX would become manifest to me. I confess that the outcome did not correspond with my desires."[40]

How this question of the Immaculate Conception and St. Thomas' position is misunderstood and then falsely represented is evident from the following statement of Cardinal Newman:

"Now as to the doctrine of the Immaculate Conception,

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[39] *Res vix dubia dicenda est. Doctrina S. Thomae adversatur dogmati Immaculatae Conceptionis.*

[40] *Equidem ad hanc disquisitionem accessi cum vehementi desiderio ut inter doctrinam Aquinatis et definitionem Pii IX concordia mihi elucesceret. Fateor exitum non respondere votis.*

it was *implied* in the early times and never *denied*. In the Middle Ages it *was* denied by St. Thomas and by St. Bernard, but they took the phrase in a different sense from that in which the Church now takes it. They understood it with reference to our Lady's Mother, and thought it contradicted the text, 'In sin hath my mother conceived me'—whereas *we* do not speak of the Immaculate Conception except as relating to Mary; and the other doctrine (which St. Thomas and St. Bernard did oppose) *is* really heretical." ("Meditations and Devotions" of Cardinal Newman, Longmans 1903, Memorandum on the Immaculate Conception, II, 4, page 82.)

It is to be remarked that neither St. Thomas nor St. Bernard understood the Immaculate Conception with reference to our Lady's mother—both took it with relation to Mary, but they well distinguished between the Conception of her body and the Conception or creation and the infusion of her soul by which the whole human nature of Mary was formed.

St. Thomas denied both Immaculate Conceptions by stating:

1. That the Blessed Virgin was not sanctified before animation, and by stating that the flesh or body of the Blessed Virgin was conceived in original sin and kept this infection till the moment of Christ's Conception.

2. That the Blessed Virgin was sanctified after animation, that is after the complete passive Conception when the grace of sanctification purified her soul from original sin. With regard to the action of the parents by which the Blessed Virgin Mary was conceived, St. Thomas holds that it was meritorious, that is free from sin.

Besides St. Thomas expressly says that the guilt of

original sin does not come from the *mother* but from the *father.*

The distinction between the two Conceptions is well brought out in the following passage taken from a sermon concerning the Conception of the Blessed Virgin Mary found among the works of St. Anselm—"There are two conceptions of man (this is known to *all the learned men*). The one by which the carnal connection of man and wife is formed; the other by which the spiritual soul new and pure by the operation of God is divinely joined to the body. If it does not please him (the opponent) to celebrate the carnal Conception of the Mother of our Lord, let it please him, at least, to celebrate the spiritual creation of her soul and the connection (union) of the body with the soul. Oh how great is that day on which a worthy soul of our Reparatrix is created and sanctified and united to a most holy body!"[41] Note the order: Creation, Sanctification, Union (Animation) and a Most Holy Body.

[41] *Duae sunt conceptiones hominis (hoc omnibus peritis notum est): una qua carnalis copula viri ac mulieris agitur; alia qua spiritualis anima nova et pura Deo operante corpori divinitus adjungitur. Si non placet illi celebrare dominicae Matris carnalem conceptionem, saltem placeat celebrare ejus animae spiritualem creationem corporisque cum anima copulationem. O quanta est dies illa qua nostrae reparatricis anima digna creatur et sanctificatur et sanctissimo corpori unitur! Sancti Anselmi opera, secunda editio, Lutetiae Parisiorum 1721, p. 506.*

CHAPTER VII

The Doctrine of St. Bonaventure Regarding the Immaculate Conception of Mary

(For the Latin text see Appendix B, page 234)

As the Rev. author of the article on page 260 quoted St. Bonaventure to explain and prove the position of St. Thomas and as the Seraphic Doctor clearly states the common opinion of his time regarding Mary's sanctification, it will interest the reader to learn the exact opinion of St. Bonaventure concerning the Immaculate Conception of Mary.

St. Bonaventure asks the question—"Whether the soul of the Blessed Virgin had been sanctified before the contraction of original sin?"[42]

He answers—"Some wished to say that in the soul of the glorious Virgin the grace of sanctification prevented the stain of original sin. As reason they assign that it behooved the soul of the glorious Virgin to be sanctified most excellently above the souls of other saints not only as to the abundance of grace but also as to the acceleration of time; therefore at the moment of its creation grace was infused into it (other codices read: at the first moment "in primo instanti") and at the same moment the soul was

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[42] (III., dist. 3, a. 1, a. 1, q. 2, Opera Omnia Tom III Quarracchi 1884) *Utrum anima beatae Virginis sanctificata fuerit ante originalis peccati contractionem.*

infused into the body. But because Wisdom is more active than all active things (Wisd. 7:24) and the grace of the Holy Ghost does not know slow efforts and grace is more powerful than nature, hence it is, that the effect of the grace of holiness had greater power over the flesh than the effect of foulness over the soul and therefore she did not contract original sin. But it seems that this position can be supported by many arguments showing its propriety, both on account of the special honor of Christ, Whom it behooved to be made from the purest mother and also on account of the singular prerogative of the Virgin who ought to excel the rest of the Saints in dignity of sanctification; then also on account of the beauty of order, that as there has been a person free from original (sin) both in the flesh and in the soul, or in the cause and in the effect, and a person having original (sin) in both ways, thus there would be a middle person, who would have it in some way and not have it in the other way and this is the Blessed Virgin who is the mediatrix between us and Christ, as Christ is between us and God.

And they say that this is the meaning of the word of Anselm when he says—"That the Blessed Virgin was most pure, of such purity than which none greater can be thought under God." For he declares in this saying that the degree of her purity is inferior with regard to her Son but superior with regard to the other Saints. And therefore some wished to set down, as it were, a middle way of this manifold propriety, by adding besides this that it does not contradict the truth of Holy Scripture and of Christian faith; I said it does not contradict the truth of Holy Scripture but rather agrees with it, if one considers its mysteries. For the Blessed Virgin Mary had been typified by the arc, but the soul of the Blessed Virgin

had been typified by the urn in which the manna was placed. Since therefore the urn had first been filled with manna, before it was placed in the arc, the soul of the Blessed Virgin was first, at least as to nature, sanctified before it was united to the flesh. It also does not contradict Christian faith, as the aforesaid position says, for this reason that they say that the Virgin herself had been freed (kept free) from original sin by a grace which indeed depended upon and had its origin from faith and from Christ the head, just as the graces of other Saints. And again though this grace prevented the infection of the soul, it did not, however, prevent the corruption of the flesh. And therefore by reason of that corruption there justly remained in the Virgin the penalties (poenalitates), for the grace of sanctification is not opposed to punishment but to guilt. And hence it is that the Blessed Virgin Mary was subject to the penalties and through Christ was freed (kept free) from original sin, but in a way different from that of others. For the others were raised up after the fall, the Blessed Virgin Mary, as it were, was sustained in the very fall that she might not fall to the ground as may be illustrated by the example of two persons falling into the mire. And in this way they escape the authorities and reasons which are brought against them, by stating that they do not prove that the Blessed Virgin had the infection of original sin as to its effect, but only as to its cause. (N. B.—Original sin as to its effect is the sin in the soul, as to its cause the corruption of the body.)

But the position of the others is that the sanctification of the Virgin has followed the contraction of original sin, and this, because no one has been free from the guilt of original sin except the Son of the Virgin alone. For as the

Apostle says to the Romans 3—"All have sinned and need the glory of God"; there the Glossa says—"The grace of Christ found all sinners, Who alone came without sin, and all need the glory of God which means that He who is able may free you, and not you who need liberation." St. Augustine says this very same thing when treating of this word of St. John, "behold the Lamb of God," where he says that "He alone could take away the sins of the world Who came without sin because He is free from every sin."

But this way of speaking is more common and more reasonable and safer. I said more common, because *nearly all* hold this, that the Blessed Virgin had original sin, since this is apparent from her own many penalties of which we should not say that she suffered them for the redemption of others, as also we should not say that she had them by assuming them, but that she had them by contracting them (by contraction). It is also more reasonable, because the being of nature precedes the being of grace either in time or by nature, and therefore St. Augustin says that being born is prior to being reborn, as to be, is prior to being well: therefore, that the soul is united to the flesh, is before the grace of God is infused into it. If, therefore, that flesh had been infected, then from its own infection the flesh is naturally made to infect the soul with guilt. It is therefore necessary to assert that the infection of original sin has existed before the sanctification. It is also the safer (way) because it more agrees with the piety of the faith and the authority of the Saints. It agrees more with the authority of the Saints for this reason, because the Saints generally when they speak of this matter except only Christ from that generality with which it is said, "all have sinned in Adam." But *no one* of those whom we *have heard with our ears* is found to

have said that the Virgin Mary has been free from original sin. It also agrees more with the piety of the faith for this reason, that although the Mother is to be held in reverence, and great devotion must be had towards her, yet still greater must be had towards the Son, from whom she derives every honor and glory. And therefore, because this belongs to the excellent dignity of Christ that He Himself is the Redeemer and Savior of all, and that He opened the gate to all, and that He alone died for all (II. Corinth. 5:14), by no means at all must the Blessed Virgin Mary be excluded from this generality in order that while the excellence of the Mother is increased the glory of the Son be not diminished, and thus the Mother be provoked who wishes that her Son be extolled and honored rather than herself, namely the Creator rather than the creature.

Therefore adhering to this position on account of the honor of Jesus Christ, which is in no way prejudicial to the honor of the Mother, as the Son incomparably surpasses the Mother, let us hold in accordance with the common opinion that the sanctification of the Virgin took place after the contraction of original sin. Whence the reasons which prove this must be conceded.

As to the time of the sanctification of Mary's soul, St. Bonaventure says—"But if it is asked on what day or hour she was sanctified, this is not known; however, it is probably held that soon after the infusion of the soul, the infusion of grace was accomplished. But whatever may be said about the hour, it must be held for certain that she was sanctified before her birth."[43]

[43] *Quaestio 3, Conclusio: Si autem quaeratur qua die vel hora sanctificata fuerit, hoc ignoratur; probabiliter tamen creditur, quod cito post infusionem animae fuerit facta infusio gratiae. Quidquid tamen sit de hora, pro certo habendum est, quod ante nativitatem sanctificata fuerit.*

That St. Bonaventure who expresses the common opinion of his time concerning the Immaculate Conception of the Blessed Virgin Mary, undoubtedly denied the Immaculate Conception, is also clear from the two following quotations: Libr. Sent. III., dist. 3, p. 1, q. 3—"It must be said that there is a twofold nativity, namely, the nativity in the womb, and the nativity from the womb; the nativity in the womb is (results) from the union of the soul with the flesh (body); the nativity from the womb is (results) from the going out of the offspring from the womb. . . . . In that nativity *in* the womb is caused the contraction of original (sin) and after that there can take place the sanctification." Since he applies this principle to Mary to prove that Mary was sanctified before her birth from the womb, there can be no doubt about his opinion. Libr. Sent. III., dist. 3, p. 1, q. 2, to the objection, "It was possible, that grace was given to the soul of the Blessed Virgin in the first instant of creation," he answers—"It must be said, that without doubt with God every word was not impossible, (therefore) neither this (word was impossible) namely, that He could make the Virgin free from every sin; however, it was not becoming to grant this except to Him alone through Whom the salvation of all has been caused, namely to our Lord Jesus Christ."

From all the words of St. Bonaventure it is clear that he undoubtedly teaches: 1, that the Blessed Virgin Mary in her soul contracted original sin; 2, that the soul of the Blessed Virgin Mary was sanctified *after* the contraction of original sin; 3, that this sanctification of Mary took place probably soon after the infusion of the soul, but certainly before her birth; 4, that this opinion was commonly held by the teachers of his time, that this therefore was also the opinion of St. Thomas; 5, that from the

principle, "The natural is prior to the spiritual with priority either of time or of nature," St. Bonaventure concluded that it was necssary to assert the contraction of original sin, because our nature is a fallen nature and original sin is now as it were, natural for us, and an adjunct to our nature, or as St. Thomas calls it the natural sin or the sin of nature.

This principle, therefore, cannot be used for showing or proving an Immaculate Conception. Instead of helping to prove the Immaculate Conception in the sense of the Definition, it concludes against it.

It may be added that the sentence quoted by the author on page 260 from St. Bonaventure, "First consequently, the soul is conceived united to the body, then grace to be infused by God into the soul" (which the Rev. author of the article uses in explaining his ninth mode), is not quoted exactly by the author, for St. Bonaventure does not say "the soul is conceived to be united with the body," but he says "that the soul is united to the flesh, is before the grace of God is infused into the soul"[44] and this principle forced St. Bonaventure to deny the Immaculate Conception because the soul contracts original sin from its union with the corrupted flesh.

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[44] *Prius est igitur animam uniri carni, quam gratiam Dei sibi infundi. (Loco prius citato.)*

CHAPTER VIII

The Doctrine of Bl. Scotus Concerning the Immaculate Conception of Mary

Preliminary Remarks

Before quoting the exact doctrine of Bl. Scotus concerning the Immaculate Conception of Mary a few explanatory remarks may be very helpful for the proper understanding of his doctrine. Applying the principles which the Subtle Doctor stated in explaining original sin, we may ask—"What do we mean when we say, 'Mary was free from original sin?'"

We thereby mean that God, when creating the soul of Mary, gave her will in the first moment of its existence sanctifying grace so that Mary's soul was never without sanctifying grace, never a debtor of original justice, since grace took its place from the first moment of Mary's existence, as grace does in the case of others from the first moment of baptism. In such a way Mary's will and soul never contracted the guilt of original sin. Bl. Scotus teaches expressly that God gave to Mary sanctifying grace from the first moment of her existence, and that thus Mary did not contract original sin. If then we ask, "Why did God do this?" Bl. Scotus answers—"On account of the merits of Jesus Christ." Christ merited this singular grace for Mary by offering His merits in a most singular

manner to God for His Mother that she should receive the highest share of His merits and graces from the beginning of her existence, and thus become most worthy in body and soul of being His Mother. And as His body should be formed from her body, it behooved that especially the body of Mary should be most pure by the Immaculate Conception of her body. But Christ merited by His whole life and especially by His passion and death and the greatest share of all these merits came to Mary His Mother.

If then we ask, "How did God do this?" Bl. Scotus answers—"By preventing Mary from contracting original sin, by preserving her soul free from sin, by creating her soul in sanctifying grace." What God did in the Old Testament at the moment of circumcision and what He does in the New Testament at the moment of baptism, God did for Mary at the first moment of the creation of her soul; He gave her sanctifying grace. There is, however, this great difference that in the Old Law the grace of circumcision cleansed the soul and in the New Law baptism cleanses the soul from original sin and thus sanctified it, but the grace given to Mary at the first moment of her existence did not cleanse her but preserved her from every stain of original sin, or as Bl. Scotus says, "from sin contracted and to be contracted." This is called by Bl. Scotus the most perfect way of redeeming. Christ would then be the Redeemer of Mary, but in a most singular and perfect manner, entirely different from the manner in which all others are redeemed from sin. And this point forms the main difference between St. Thomas and Bl. Scotus regarding the question of the Sanctification of Mary or Mary's Immaculate Conception. St. Thomas makes no exception and no distinction as to Mary when

speaking of Christ's Redemption, but Bl. Scotus gives Mary alone the most perfect manner of Christ's Redemption, namely Preservation.

The Real Doctrine of Bl. Scotus

(For the Latin texts see Appendix D, page 246)

Let us now see how Bl. Scotus treats this question. First, it should be noted how the three great Doctors formulate the question.

St. Thomas asks, "Whether the Blessed Virgin had been sanctified before her *Conception* was *finished?*"[45] St. Thomas answers—1, "Mary could in no way be sanctified in her parents, neither in the very act of Conception"[46]; 2, "The sanctification of the Blessed Virgin could not be properly before the infusion of the soul nor even in the very instant of the infusion, that namely, by grace then infused, she might be preserved that she would not contract original sin."[47]

In the Summa Theologica he asks, "Whether the Blessed Virgin was sanctified before animation?"[48] He answers—"The Blessed Virgin was sanctified after animation."

St. Bonaventure asks two questions: First, "Whether the flesh of the Virgin had been sanctified before anima-

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[45] III. Libr. Sent., dist. 3, q. 1, a. 1: *Utrum beata Virgo fuerit ante sanctificata quam conceptio ejus finiretur.*

[46] *Ibidem: Nullo modo in parentibus sanctificari potuit, neque etiam in ipso actu conceptionis ejus.*

[47] *Ibidem: Sanctificatio beatae Virginis non potuit esse decenter ante infusionem animae . . . sed nec etiam in ipso instanti infusionis ut scilicet per gratiam tunc sibi infusam conservaretur, ne culpam originalem incurreret.*

[48] Sum. Theol. III., q. 27, a. 2: *Utrum B. Virgo sanctificata fuerit ante animationem. Quod Sanctificatio B. Virginis fuerit post ejus animationem.*

tion?"[49] He answers—"It was not sanctified before animation." Secondly he asks, "Whether the soul of the Blessed Virgin had been sanctified before the contraction of original sin?" He answers—"The sanctification of the Blessed Virgin has followed after the contraction of original sin."[50]

Bl. Scotus, however in the clearest terms asks, "Whether the Blessed Virgin has been conceived in original sin."[51] Before answering in favor of the Immaculate Conception, he first quotes the reasons generally alleged *against* the Immaculate Conception.

1. All have sinned in Adam and need the grace of God because they have been in Adam as to their seminal cause; thus was the Blessed Virgin in Adam.[52]

2. Damascene says—"The Holy Ghost has purified her, but purification is only from sin, therefore Mary had a sin, but not an actual sin, therefore original."

3. St. Augustine says—"Most firmly hold and do not doubt at all that every man who is conceived by the sexual intercourse of man and woman is born with original sin."

4. The same St. Augustine commenting on the words of St. John, "Behold the Lamb of God, etc.," says—"He alone is innocent because He did not come in such a way, namely by the common propagation."

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[49] III. Libr. Sent., dist. 3, p. 1, q. 1: *Utrum caro Virginis sanctificata fuerit ante animationem? . . . Respondeo: Dicendum, quod caro beatae Virginis ante animationem non fuit sanctificata.*

[50] *Ibidem, q. 2: Utrum anima beatae Virginis sanctificata fuerit ante originalis contractionem. . . . Teneamus, secundum quod communis opinio tenet, Virginis sanctificationem fuisse post originalis peccati contractionem.*

[51] III. Libr. Sent., dist. 3, q. 1, et in Rep. Paris, ibidem: *Utrum Beata Virgo fuerit concepta in originali peccato?*

[52] *All the following quotations are taken from* Libr. Sent. and Report. Paris. III. Libr., dist. 3, q. 1. (Appendix D, page 246.)

5. Pope Leo in a sermon on the Nativity of Our Lord says—"As He found no one free from guilt, thus He came for the liberation of all."

6. St. Jerome seems to say the same.

7. St. Bernard says about her Conception that she was conceived in original sin.

8. St. Anselm says in the second book, "Why God Became Man," that Mary was conceived in original sin. (Report. Paris.)

9. St. Bernard in his 174th letter proves the same, because if she had not been conceived in original sin, she would have been purified before she was conceived or at the time (of her Conception). She was not purified before Conception, because there was as yet no nature to be purified, not at the same time, for then she would have been purified and not purified, if after her Conception, then she was conceived in original sin. (Report. Paris.)

Then follow two authorities in favor of the Immaculate Conception.

1. St. Augustine says—"When one speaks of sin, I do not wish that there be any question of Mary on account of the reverence for the Lord."

2. St. Anselm says about the Virginal Conception "that Christ had such a Mother as it was proper to have who was shining with so great purity than which none greater can be imagined under God." To this Bl. Scotus adds—"It is certain that there are many angels who have never sinned and yet they are inferior to God."

Then follows the teaching of the Doctors of his time, who opposed the Immaculate Conception.

Bl. Scotus first says that one Doctor states that Mary was in the same instant of time in sin and in grace, but that in this same instant of time she was in the first

priority of nature in sin, and in the second priority of nature in grace. (Report. Paris.) Of this opinion Bl. Scotus says that it deserves no consideration, because it opposes the first principle of reason that of contradiction, by stating that two entirely opposite things which exclude each other are found in the same instant or moment of time in the same person; therefore this opinion must be rejected, the soul cannot be in the same moment of time in original sin and in sanctifying grace.

Bl. Scotus continues "therefore it is *commonly said* that the Blessed Virgin was conceived in original sin." This is first expressly stated in the Glossa by Peter Lombard whose text all the great Doctors explained; then it is proven by all the authorities mentioned before, and also by some reasons, the principal of which are these:

1. "The Son of God is the universal Redeemer of everybody else besides Himself, but only a person that has been in sin can be redeemed; therefore Mary was in sin before she was redeemed, else she would not have been redeemed." (Report. Paris.)

2. "To state that Mary was not conceived in original sin would ennoble or honor the Mother, but would dishonor the Son." (Report. Paris.)

3. "Christ as the universal Redeemer opened the gate of heaven to all. Heaven was closed principally on account of original sin. (Libr. Sent.) But if the Blessed Virgin Mary had not contracted original sin, the gate of heaven would never have been closed to her and then Christ did not open it to her." (Report. Paris. et Libr. Sent.)

4. "The Blessed Virgin was propagated according to the common law, consequently her body was propagated and formed from an infected seed, and thus there was the same reason of infection in her body that was in the body

of another thus propagated; and since from the infected body the soul is infected, there was the same reason of infection in her soul that was also in the souls of others commonly propagated." (Libr. Sent.)

5. "Mary is the natural daughter of Adam; in every natural child of Adam, the conception of the flesh is attended with evil concupiscence; this is the cause of original sin; therefore Mary as the natural daughter of Adam contracted original sin." (Report. Paris.)

6. "Mary had the common sufferings of human nature, such as thirst, hunger and those penalties which are inflicted upon us on account of original sin. And those penalties were not voluntarily assumed by her, because she was not our Redemptrix or Reparatrix, for then her Son would not have been the Redeemer of all in general; therefore these penalties were inflicted on her by God, and not unjustly, consequently, on account of original sin." (Libr. Sent. and Paris. Report.)

Of these reasons given by the opponents of the Immaculate Conception, Bl. Scotus says that they are not conclusive. In the first place he argues from the excellence of her Son as the Redeemer, the Reconciler, and the Mediator, that Mary did not contract original sin. First, from the fact that the Son of God was the universal Redeemer it follows that He was the most perfect Mediator, therefore with regard to some person He had the most perfect act of Mediation that He could have, but concerning no other person did He have a more excellent degree of Mediation than with regard to Mary. But the most perfect act of Mediation *preserves* from every sin; therefore Mary was preserved from original sin. This is illustrated by an example. Suppose a king is very much offended by his son or friend. On account of the grave

offense, the king disinherits the offender and his children. The king will not remit the offense, unless some person who never offended him, will offer a satisfaction which will be more pleasing to the king, than the evil deed was displeasing to him. Such a satisfaction is given to the king, so that the king becomes reconciled also to the children of the offender, who will be admitted to his favor and to the inheritance. But for some time the children being born shall feel the anger of the offended king and later on they will be reconciled to him and admitted to his favor. Now the Reconciler would not have the most perfect act of reconciliation unless he would so perfectly appease and reconcile the king that at least with regard to one child the king would not show himself offended at all, and this child would never be offensive to the king but enjoy his favor from the first moment. For this one child the Reconciler prevented the disgrace of the offense and the disfavor of the king, for the others he obtained that the offense was remitted after some time. The one favored child was never subject to the anger of the king. Applying this to Mary, the subtle doctor says, the Blessed Trinity is offended at the soul of a child on account of original sin; but Christ as the most perfect Mediator would not have the most perfect act of Mediation, if, with regard to His Mother, He did not entirely and perfectly reconcile the Blessed Trinity offended by the sin of Adam, so that His Mother would never be offensive to the Blessed Trinity, and therefore be preserved from contracting original sin. Christ then by applying His most perfect act of *Mediation, Reconciliation* and *Redemption* to Mary, prevented the Blessed Trinity from ever feeling offended at Mary and prevented Mary from contracting the offense. This is indeed a more perfect act of mediation between

God and Mary, than if Mary had first contracted original sin and by it had been an object of offense to God, and after that had been purified from guilt and reconciled to God. Therefore Bl. Scotus says:

"The most perfect act of mediation preserves from every sin, because no one perfectly makes peace for someone unless he prevents another from being offended by that person, if he is able to do this. But if for some time sin would be in her (Mary's) soul, Christ would not have made peace so perfectly as if He would have prevented the offense, because one makes peace more perfectly if he *prevents* a person from ever offending, than if after an offense he effects that the offended person remits the offense." (Report. Paris.)

To this another consideration is added by Bl. Scotus. "It afflicts one more to know that at some time one has been offensive than to know that one has never been offensive. Therefore, if Christ is the most perfect Mediator, He prevented every offense in His Mother." (Report. Paris. Ibidem.)

Secondly: "The most perfect Mediator merits the removal of every punishment from him whom he reconciles; but original sin is a greater punishment than the very privation of the vision of God, because sin is the greatest punishment for an intellectual nature of all its punishments; therefore if Christ has reconciled in the most perfect manner, He merited that this greatest punishment be taken away from some one, at least from His Mother, therefore Christ prevented every sin in her." (Libr. Sent. et Rep.) Bl. Scotus adds—"This is confirmed by the example (given above), because if it would be the greatest punishment for a child of Adam that the King (God) feels offended at him, no one would reconcile him most

perfectly unless he would remove from him not only being disinherited, but also being an enemy of the king." (Libr. Sent.)

Thirdly: "As perfect Mediator, Christ prevented every actual sin. All concede this concerning the Blessed Virgin. But the universal Redemption is more immediately from original than from actual sin, because original sin is commonly given as the necessary cause for the Incarnation, Passion, etc.; therefore as the universal Redeemer and perfect Mediator, He more perfectly and immediately prevented Mary from original than from actual sin." (Libr. Sent. Report. Paris.)

Fourthly: "The highest act of Mediation requires that the person for whom he is the Mediator is under the greatest obligation to him; therefore since God could prevent every sin in the Blessed Virgin and it is a greater thing to prevent from sin (which may be committed) than to purify from the sin (which has been committed), if the Mother (Mary) must be most highly indebted to the Son, the Son *must* prevent *every* original sin (in Mary)." (Report. Paris.)

Fifthly: "A reconciled person is not indebted to the Mediator in the highest degree unless he receives the highest good that could be had through the Mediator. But that innocence, namely the preservation from a guilt contracted or to be contracted is the highest good that can be had through the Mediator; therefore no person will be indebted to Christ as the Mediator in the highest degree, if He has preserved no person from original sin. (Libr. Sent.)

Sixthly: "It is a more excellent gift to preserve some one from evil than first to permit one to fall into evil and afterwards to deliver him from evil." (Libr. Sent.) Thus it is for Mary a more excellent gift to be preserved

from original sin than to permit in her the contraction of original sin, and then to purify her from it.

Seventhly: "Christ has merited for many souls grace and glory for which they are indebted to Christ as the Mediator; why should there be no soul indebted to Christ for innocence? And when even all the blessed Angels are innocent, why shall there be no soul in heaven that is innocent, except the soul of Christ? (Libr. Sent. Report. Paris.) Thus at least one soul, Mary, would be indebted to Christ for perfect innocence.

Eighthly: "The argument taken from the common propagation does not conclude against Mary's Immaculate Conception. For, first, the conclusion from the infection of the flesh on account of the semination does not hold according to the way St. Anselm explains original sin." (He says original sin consists in the privation of due original justice. If Mary's soul is created in sanctifying grace, she was never without grace and justice and therefore never in sin.)

And even granted that original sin is commonly contracted from the infection of the flesh, yet this infection of the flesh remains after baptism, and is not then a necessary cause of original sin being in the soul; but while it remains, original sin is destroyed in the soul by grace conferred; thus could God, in the *first instant* of the *Conception* of the *Virgin* by then giving grace destroy it, in order that this infection might not be the necessary cause of the infection in the soul, granting that grace takes away (keeps away) the guilt in the soul (namely, that guilt which would come from the infection of the flesh). The same is said by Bl. Scotus in his Parisian Commentary—"The reason taken from the propagation does not conclude because that infection in the flesh is not

a necessary cause of original sin, because if it thus would be, since that infection remains in baptism, original sin will then remain; therefore notwithstanding that the flesh thus seminated could be the cause of original sin, yet it is not a necessary cause."

Ninthly: "The argument taken from the sufferings and penalties of Mary does not conclude against the Immaculate Conception, because the Mediator can reconcile some one in such a way that the penalties which are not useful to him may be taken away, but the useful punishments left to him. But the original guilt (sin) would not have been useful to Mary, whereas the temporal sufferings were useful because she merited by them." (Libr. Sent.)

In the Report. Paris., he answers the same argument as follows—"Neither does the other reason taken from the punishment (penalty) conclude that on this account she must have a guilt, because it was not useful to have a guilt, but it is useful for the wayfarer to have some punishment that he (she) can merit the more perfectly and it is not necessary that on this account those punishments were voluntarily assumed in the Blessed Virgin, but the punishments were voluntarily assumed only by the will of Christ, because that was useful for others."

After giving his answer to these arguments Bl. Scotus concludes saying in the Report. Paris.—"Thus can the authorities of Augustine and others be upheld that concerning sin I do not wish to raise any question when Mary is spoken of, because she had *neither actual nor original sin.*"

Speaking of the different ways in which God could have dealt with the Blessed Virgin Mary, Bl. Scotus says that God could have done three things in Mary. "God could effect that Mary was never in original sin; He

could also have effected that she was in sin only in one instant; He could also have effected that she would have been in sin for some time and in the last instant of that time was purified." The Subtle Doctor then explains how God could effect that Mary was never in original sin. "Grace is equivalent to original justice as far as divine acceptance is concerned; so that, on account of that grace which a soul has, the soul will not have original sin. For God could in the first instant of that soul (Mary) infuse into it as great a grace as is infused into another in Circumcision or in Baptism; therefore in that instant the soul would not have had original sin, just as it would not have it, if it had been baptized afterwards. But even if in the first instant there was the infection of the flesh, yet it was not a necessary cause for the infection of the soul, just as it is not a necessary cause of infection after Baptism, when the infection of the body remains, according to many, and the infection of the soul does not remain; or (if, according to others, the infection in the body *must* necessarily cause the infection in the soul) the flesh *could have been purified before the infusion of the soul* so that in that instant it (the flesh) would not have been infected." (Libr. Sent.)

The second hypothesis is explained as follows: "God could have effected that Mary was in sin only in one instant of time and in the second instant of time in grace, because the infinite power of God can always act in an instant. And if Mary had been conceived in original sin, as the opponents of the Immaculate Conception of Mary state, then God could in the next instant of time have created grace in her soul and thus she would have been in original sin only in the first instant of her Conception.

Thirdly, God could also have brought it about that Mary

was in sin for some time and was then purified, as is now the case with the baptized child. Bl. Scotus asks—"Which of these three things that have been shown to be possible has been done?" He answers—"God knows. If it does not contradict the authority of the Church or the authority of Scripture it seems probable to attribute to Mary what is more excellent." Now the more excellent thing for Mary is surely this, viz.: that she was not conceived in original sin. Bl. Scotus expresses himself most humbly and modestly because he was opposing the common opinion, which based its opposition on the authority of the Church and Holy Scripture. But, as is evident from the tenor of the whole question, all *his* arguments were in favor of the Immaculate Conception. His belief in the Immaculate Conception he states afterwards unconditionally in the 18th distinction of the same book saying—"There are some Blessed in heaven who have never actually been enemies (of God) by actual sin, as many innocent ones; and there are many others who for some time have been enemies, as those who sinned mortally and afterwards repented. There is also the Blessed Virgin, the Mother of God, who never was actually an enemy of God by reason of actual sin, neither by reason of original (however she would have been if she had not been preserved.)"

After giving his arguments in favor of the Immaculate Conception, Bl. Scotus gives his answer to all the authorities which in the beginning of the question were alleged against the Immaculate Conception. He says—"If the negative part of the question is held (namely that Mary was not conceived in original sin), the following answers are to be given to all the authorities for the opposite part of the question. Every child of Adam is naturally

a debtor of original justice, and through the sin of Adam is deprived of it; and therefore every one has that in him whence he should contract original sin; but if grace is given to any one in the first instant of the creation of the soul, that person, although he lacks original justice, is never a debtor of it, because, by the merit of another preventing sin, grace is given to him, which is equivalent to that (original) justice as far as divine acceptation is concerned, it even surpasses it; therefore as far as it depends on one's own nature, every one would have original sin unless another, by meriting, would prevent it. And thus must be explained the authorities (asserting) that all who are naturally propagated from Adam are sinners, i.e. according to the way in which they have their nature from Adam they have that in them whence they should lack the due justice unless it is conferred upon them from elsewhere; and, as God could confer grace upon (the soul) after the first instant, thus He could also do it in the first instant."

Bl. Scotus then answers the objection which stated that, if Mary had not contracted original sin, she would not have needed redemption. He says—"Mary would have *most* needed Christ as Redeemer, for she would have contracted original sin by reason of the common propagation, unless she would have been prevented by the grace of the Mediator, and as others needed Christ, that through His merit the sin already contracted would be remitted to them, thus she needed even more a Mediator preventing that sin should not be contracted by her at any time, and preventing that she herself would not contract it." (Libr. Sent.)

"As to the other argument concerning the opening of the gate of heaven (he says), it is evident that the gate

was opened to her through the merit of the passion of Christ, foreseen and specially accepted with regard to this person (Mary); that on account of that passion sin would never be in this person nor thus anything on account of which the gate would be closed; although, however, it would belong to her on account of her origin that the gate should be closed to her as to others." (Libr. Sent.)

Bl. Scotus continues—"If it be asked, whether Mary, if she had died before the passion of her Son, would have been a Blessed one (in heaven)?"

Bl. Scotus answers—"It can be said that the Holy Fathers in Limbo were purified from original sin, and yet the gate (of heaven) was closed till the solution of the just punishment. For thus had God decreed that, although He would accept the foreseen passion of Christ for the purpose of remitting original sin to every one who believes and would believe in that passion, nevertheless He did not remit the punishment due to that sin, namely the lack of the Divine Vision, on account of the foresight of the passion, but on account of the very (actual) exhibition of the passion; and therefore, as the gate was not open to those Fathers until the passion of Christ was exhibited, thus it is probable that neither was it open to the Blessed Virgin." (Libr. Sent.)

"To the argument of Bernard" (at the beginning of the question) Scotus says—"It may be replied that in the instant of the Conception of the nature there has been the sanctification, not from a guilt which was (actually) at that moment in the soul, because there was no guilt; but from a guilt which then would have been in the soul, if grace would not have been infused (at that moment) into that soul."

"And if it is argued that there was concupiscence,"

Bl. Scotus answers, "it is *FALSE* with regard to the Conception of the natures, although it could (or might) be conceded to have been in the Conception and mixture of the seeds."

"And granted," says Bl. Scotus, "that in the Conception of the seeds, there would have been the creation of the soul, there would not have been any inconvenience. Grace would then have been infused into the soul, on account of which (grace) the soul would not have contracted any infection from the flesh generated (seminated) with concupiscence; for as after the first instant of baptism there could remain the infection of the body contracted through propagation, together with grace in the soul that has been cleansed, thus can it be in the first instant, if God then (at that moment) created grace in the soul of Mary."

Now but two other objections made against this doctrine of the Immaculate Conception still remain to be solved. Bl. Scotus says—"You argue against this (doctrine) that Mary was naturally first a daughter of Adam. But she was first a person before she received grace; and in this natural priority she was bound to (have) original justice. However, because she was a natural daughter of Adam, she did not have it, therefore in that (natural) priority she contracted original sin." The solution given by Bl. Scotus is as follows: "I answer and say that when things opposed to each other are compared to the same subject according to the order of nature, both are not in the same subject at the same time, but only one of the two is in the subject. But the other which is said to be naturally prior is not in the subject because in the same instant its opposite is in the subject, but it is said to be naturally prior because it would be in the subject as far as the nature of the sub-

ject is concerned, if something exterior to the subject would not impede it."

A fuller explanation of this distinction will not be out of place here. Original sin and sanctifying grace are now directly opposed to each other. They cannot be together at the same time in the will of the same soul, which is the subject for both original sin and sanctifying grace. If we compare the two opposites, original sin and sanctifying grace in their relation to the soul, we must say that according to the order of nature, if nature is not impeded or prevented, original sin would be the first in the soul and afterwards sanctifying grace, if God grants it. But if God who is above nature gives the soul in its first instant sanctifying grace, then original sin will not be in the soul, and will never be in the soul, because sanctifying grace is then first in the soul, and original sin cannot be in the soul at the same time, nor can original sin ever follow sanctifying grace. Sanctifying grace, however, can follow and does follow original sin in the soul, but original sin can never follow sanctifying grace. Therefore in the natural order of things, original sin would be in the soul before sanctifying grace if God would not prevent nature by giving sanctifying grace in the first instant.

Mary was a natural daughter of Adam. If nature had been left to itself, Mary would have had original sin in her nature, but God intervened and prevented it by giving the soul of Mary sanctifying grace in the first instant and thus Mary's soul and Mary's nature and Mary's person were never in original sin. This is well expressed by Bl. Scotus in the Report. Paris. where he answers to the same objection as follows: "It may be said that all natural sons (children) of Adam have a sufficient cause for original sin, if nature is left to itself, but that cause does not

prevail against the divine power causing the contrary (sanctifying grace) in the soul. In this way the Son of God is not a debtor of original justice as Mary, because He is not a natural son of Adam. And thus although the Blessed Virgin Mary had a sufficient cause for original sin, however God can prevent the effect (original sin) as He can prevent fire from burning when it is brought into the closest contact with a combustible thing. Hence to be a natural child of Adam is *not* a *necessary* cause that original sin is in the person because then even after Baptism a person would be in original sin, since that person also after Baptism is a natural child of Adam. Therefore, since (after Baptism) the two things are found to be (in the same subject) in the same instant, namely that the person is a natural child of Adam and (still) has no (original) sin, and since there is no greater repugnance in the first instant than in any other, thus that (original sin) which would be in the person if nature were left to itself, may be taken away in the first instant as well as in any other instant. Thus it can be upheld that that cause was not in Christ, because He was not the natural son of Adam; therefore, His nature, left to itself, would not have had original sin." (Report. Paris.)

"Therefore," says Bl. Scotus again, "Mary needed redemption more than any one else, because she needed redemption so much the more, the greater the good is that was conferred upon her after the redemption. Therefore, since perfect innocence is a greater good than the remission of sin after the fall, a greater good was conferred upon her by preserving her from original sin, than if she had been purified afterwards. Neither was it necessary on that account that Christ should have first suffered (before Mary could receive this singular grace) because

Abraham was purified from original sin which was in his person, by virtue of the foreseen passion of Christ, thus (in the same manner) could original sin be prevented in Mary which should have been in Mary." "And when it is said that she was naturally propagated, I say that propagation is not a necessary cause of original sin, because it is manifest that it could be done without it and because it could be impeded by a stronger cause (God) causing the contrary in the soul, and it is evident that she had the punishments inflicted because that was useful, but guilt (sin) is not useful to any one as far as it is sin." (Report. Paris.)

The answer to the objection, "Mary was a daughter of Adam, therefore she had original sin" is briefly this: Mary did indeed descend from Adam and if in the formation of her nature, nature would have been left to itself, this nature would have had original sin, but God Who as the stronger cause can prevent the action of nature, did intervene by creating the soul of Mary in sanctifying grace and thus original sin was prevented.

In the objection that Mary is a daughter of Adam and therefore subject to original sin, it is also asserted that she is a daughter of Adam prior to having grace with a priority of nature. This priority of nature is explained by Bl. Scotus as follows: This priority of nature refers to human nature considered only in its essential parts, and in its essential parts it includes neither original justice nor the privation of it. This is only true when human nature is considered by our mind (abstractly). In the order of actual existence human nature exists either with sanctifying grace or with original sin; if human nature is left alone, it will be with original sin in the first moment of existence, but if God intervenes and creates the soul

in sanctifying grace, then original sin will never be in the soul.

Bl. Scotus says—"In the idea of (human) nature, which is the foundation for being a child of Adam, there is not included justice nor its absence."

"But," he adds, "if you object another mode of priority of nature that Mary's nature was actually prior to the privation of justice than to the possession of it (this would mean that original sin precedes with a priority of nature sanctifying grace), since the privation comes from an intrinsic cause" (namely from the nature, sanctifying grace, however, from God). "I say, that this naturally prior (privation) is never in it, but only would be in it, if an extrinsic cause (God) would not hinder it and place the opposite of it (grace) to be in the soul." Bl. Scotus gives as an example matter and form and says—"If in the first instance matter would have its form, then the privation which is naturally prior in the matter would never be in it." To illustrate this argument by another example, let us suppose that God had created the soul of Adam in the first instant of the creation of his body; then his body could only be *naturally prior* to the soul; however, this body would never have been without the soul or lifeless. Now let us suppose that on account of the sin of Adam, God had decreed that as punishment every other human body generated from Adam should for some time be without the soul or a lifeless body; then every human body left to itself in its formation would for some time be without the soul. But if God, to honor the body of Mary, would have created her soul in the first instant of the formation of her body, Mary's body would never have been deprived of the soul, no more than it would have been in the creation of Adam.

But Bl. Scotus says—"If you say, how is it that something may be prior by nature which is not prior in existence," in other words, if in the order of nature original sin precedes sanctifying grace why is it not thus in Mary's real nature; how could it be that original sin did not actually precede sanctifying grace in her soul? Bl. Scotus answers—"I say that when the order of nature is between positive things, as between the subject and its accidents, matter and its form, that which is prior by nature can be prior in existence, but when it is between two opposites, of which the one is the positive and the other is its privation (grace and original sin) the priority in comparison to a third thing (the subject) is nothing else than that this priority would be in the subject (sin in the soul) if another would not impede it (if God by giving grace would not keep original sin away); or it is a *priority in the mind,* because namely that thing is first understood in the mind as being deprived of or lacking that being which it receives over and above its essential nature, but in reality it will not be deprived of it, if it receives it in the first moment of its existence.

It is now easy to answer the following objection: "Mary is not just in the first instant of nature, therefore in that instant she was unjust or not just." Bl. Scotus answers—"To say she is not just in the first instant is to be conceded" (i.e. if she is considered only in her essential nature), "but from this it does not follow that it is likewise true to say that she is unjust (or sinful), because in her essential nature she includes neither justice nor injustice."

He considers, then, her soul merely in its essence including neither justice nor injustice. But if the soul in its real and actual existence does not possess justice from

the first moment of its existence by being created in sanctifying grace, then one must conceive this soul in his mind as unjust or deprived of justice.

Summary of the Doctrine of Bl. Scotus Regarding The Immaculate Conception

To sum up briefly the doctrine of Bl. Scotus concerning the Immaculate Conception, this Doctor of Mary expressly teaches:

1. Christ, the universal Redeemer is the most perfect Mediator.

2. As the most perfect Mediator He had for Mary His Mother the most perfect, the most excellent and the highest act of Mediation that could be had.

3. This most perfect act of Mediation required that Christ prevented and preserved Mary from original sin in the first instant of her Conception so that Mary was never an enemy of God and never an object of displeasure to God.

4. The highest act of Mediation also required that Christ obtained for Mary the highest good that could be obtained, namely perfect innocence.

5. This perfect innocence consists in preservation from sin contracted or to be contracted, that is Christ preserved Mary from the actual contraction of original sin and from the necessity of contracting it, or Christ preserved Mary from the sin contracted in Adam and from the sin to be contracted in her own person.

6. Mary needed Christ as the Mediator who prevented sin that it should not be contracted by her at any time and who prevented Mary that she herself would not contract it.

7. The most excellent act of Mediation required that Mary should be indebted to her Son in the highest degree by receiving from Him the most excellent benefit, preservation from sin and evil.

8. In the passive Conception of Mary's natures (i.e. body and soul) there was no concupiscence or evil lust, therefore Mary was free also from evil concupiscence from the first moment of the Conception of her body and of her complete nature.

9. Christ as the Son of Mary was bound to prevent all original sin (omne peccatum originale) in Mary, that is, whatever is called or may be called original sin.

10. Christ even prevented more directly and more perfectly in Mary original sin than actual sin.

11. Besides the innocent soul of Christ there is in heaven also another innocent human soul, the soul of Mary that has always been free from every stain of sin. The soul of Christ could not have any original sin, on account of His miraculous Conception. Mary's soul could and would have been in original sin but by the highest Mediation her soul was preserved from sin so that she never had any sin. Bl. Scotus says—"Mary had neither actual nor original sin."

12. This Immaculate Conception and perfect innocence of Mary was conferred upon her by the Almighty Power of God *prevailing over nature* on account of the merits of the foreseen passion of Christ.

13. This Immaculate Conception and perfect innocence, the highest act of Christ, the Redeemer and Mediator, makes Mary indebted to Christ her Son in the highest degree, for Mary owes to Christ more than the rest of the whole human race; all others were cleansed from

original sin, Mary alone was preserved from every original sin.

14. While St. Thomas, according to his principles and doctrines, expressly and in terms says—"God *could* have done it, but it was not befitting (becoming . . . .) it was not necessary that in the offspring conceived holiness should be immediately . . . . therefore this was granted neither to the Blessed Virgin nor to any one except Christ,"[53] Bl. Scotus according to his principles and doctrine expressly and in terms says:

(a) "God *could* have effected that Mary was never in original sin."

(b) "It was *becoming* (befitting), as St. Anselm says, that the Virgin should shine with that purity than which none greater can be thought of under God."

From this saying of St. Anselm, Bl. Scotus concludes—"But there could be thought of pure innocence under God such as has been in Christ, and it is certain that there are many good angels who have never sinned and yet they are inferior to God (under God)."

(c) "The Son *was bound* to prevent every original sin."

(d) "Christ was so perfect a Mediator with regard to Mary that He preserved her from every actual sin, therefore in like manner from original sin. He even preserved her more perfectly and immediately from original sin than from actual sin; Mary had neither actual nor original sin."

For this reason the followers of Bl. Scotus have often expressed his arguments in favor of the Immaculate Conception by these significant words: (God) Christ could do

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[53] *Deus facere* potuit, *sed* non decuit . . . . non *oportuit quod in prole concepta statim sanctitas esset . . . . ideo nec beatae Virgini nec alicui praeter Christum hoc concessum est.*

it, it was becoming to do it, He was bound to do it, therefore He did it.[54]

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[54] Potuit, Decuit, Debuit, *ergo* Fecit *i. e. (Deus, Christus) potuit, (eum) decuit, debuit, ergo fecit.*

Section III

CRITICISM OF SOME STATEMENTS AND VIEWS OF REV. P. LUMBRERAS. COMPARISONS.

CHAPTER IX

Criticism of the Different Meanings of the Term "Immaculate Conception" Advanced By the Rev. Author

(Homiletic Review, Dec. 1923, pages 256-261)

After having given his explanation of original sin, the Rev. author says on page 256—"It is easy now to see in how many different senses the term 'Immaculate Conception' may be employed and in how many different ways we may speak of a person conceived exempt from original sin. We classify them as follows."

Reply: It may be well to remark that the question is only concerning the Immaculate Conception of Mary. The different modes deserve to be considered only as far as they can have any relation to the Immaculate Conception of Mary. Furthermore, in considering the different modes we must not forget what has been said by the Rev. author on page 254—"Immaculate Conception stands, certainly, for a *Conception* in which the *offspring* is exempt from original sin."

THE FIRST MODE

The Rev. author says—"We have a first Immaculate Conception, or a first mode in which a human individual could be conceived without original sin, if we hold that Adam was not constituted the moral head or prince of that individual for the transmission of either original grace or original sin. God could communicate to some individual sanctifying grace absolutely independent of Adam's grace."

Reply: For a mere ideal Conception in the ideas or decrees of God this mode may be conceded. But considering the actual state of things it could be said that this mode does not give us a real or complete Immaculate Conception of a person, for, even if Adam had not been constituted the moral head of that individual, by the very fact of having descended from Adam by carnal generation, that individual would still contract original sin. Adam was not the moral head of Christ, otherwise Christ would have fallen in Adam, which cannot be said, yet St. Thomas says—"If Christ had been born of conjugal intercourse, he would have contracted original sin."[55] In Matth. 1:18. As to Mary it must be said that, if Adam had been her moral head for the transmission of original justice, Mary would have fallen in Adam. But, even if Adam had not been her moral head, if her grace did not depend on Adam's original justice, yet by descending from Adam by carnal generation, she would like Christ have contracted original sin according to the doctrine of St. Thomas.

Besides, sanctifying grace communicated by God in

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[55] *Si Christus natus fuisset de concubitu conjugali peccatum originale contraxisset.*

baptism is absolutely independent of Adam's grace and yet does not make an Immaculate Conception.

The first mode would really hold if God by a special decree would exclude a person who is a descendant of Adam from the fall of Adam and therefore confers on that person original justice in the first moment of conception.

In the passages quoted from S. Th. III., q. 1, a. 3, to prove the first mode, St. Thomas does not state any Immaculate Conception nor assert that Adam was the moral head, but merely discusses the question whether Christ would have become man, if Adam had not sinned.

Of this first mode the Rev. author says on page 258—"In terms he (St. Thomas) denies the first (mode) when he opposes Scotus' theory of the Incarnation independent of Adam's sin, from which theory that Immaculate Conception follows as a natural result." In the footnote the Rev. author quotes the following sentence: The thesis of the Franciscans concerning the pre-election of Christ led them by a logical deduction to defend with all their might the Immaculate Conception.[56]

Reply: 1. St. Thomas could not oppose Scotus' theory of the Incarnation independent of Adam's sin, because Bl. Scotus did not live at the time of St. Thomas. The principal argument of Bl. Scotus for his theory of the Incarnation was not even known to St. Thomas.

2. Concerning the doctrine "God would have become man, if man (Adam) had not sinned." St. Thomas even says, III. Libr. Sent. d. 1, q. 1, a. 3—"Also this opinion

[56] *Thesis Franciscalium de praelectione Christi logica deductione ipsos duxit ad Immaculatam Virginis Conceptionem pro viribus tuendam.*

can probably be upheld."[57] Of the opposite opinion he says in the same book—"Some *probably* say that if man had not sinned, the Son of God would not have become man."[58]

In the Summa he expresses himself more in favor of the opposite opinion saying, Summa Theol. III., q. 1, a. 3—"There are different opinions about this question. For some say that even if man had not sinned, the Son of Man would have become incarnate. Others assert the contrary and our assent ought rather be given to this opinion. . . . Since everywhere in the Sacred Scripture the sin of the first man is assigned as the reason of the Incarnation, it is more in accordance with this to say that the work of the Incarnation was ordained by God as a remedy of sin so that, had sin not existed, the Incarnation would not have been. Although the power of God is not limited to this, even had sin not existed, God could have become incarnate."[59]

N. B.—The English translation is the one given by the English Dominican Friars. The Latin text, however, gives it more mildly by saying: "Others assert the contrary to whose assertion it seems *one should more assent."*

3. Bl. Scotus teaches that God had decreed the Incarnation of Christ before Adam's fall, but he also teaches

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[57] *Hoc etiam probabiliter sustineri potest.*

[58] *Quidam probabiliter dicunt, quod si homo non peccasset, Filius Dei homo non fuisset.*

[59] Summ. Theol., p. III., q. 1, a. 3: *Dicendum, quod aliqui circa hoc diversimode opinantur: quidam enim dicunt, quod etiamsi homo non peccasset, Dei Filius incarnatus fuisset: alii vero contrarium asserunt, quorum assertioni magis assentiendum videtur; . . . . cum in Sacra Scriptura ubique incarnationis ratio ex peccato primi hominis assignetur, convenientius dicitur, incarnationis opus ordinatum esse a Deo in remedium contra peccatum; ita quod, peccato non existente, incarnatio non fuisset; quamvis potentia Dei ad hoc non limitetur: potuisset enim etiam peccato non existente, Deus incarnari.*

expressly that the actual Incarnation of Christ in a *passible* body was decreed after Adam's sin, therefore the real actual Incarnation of Christ is not independent of Adam's sin according to the doctrine of Bl. Scotus.

4. Again it may be said that from Bl. Scotus' theory of the Incarnation, namely that Mary's grace did not depend on Adam's grace, there follows as a logical result not only the first mode of the author but the very doctrine of the Immaculate Conception as contained in the Definition and beautifully described in the Dogmatic Bull of the Immaculate Conception. On the other hand it must be stated that when St. Thomas denied the Immaculate Conception of Mary, he did not deny it because Christ would not have become man, if Adam had not sinned. St. Thomas did state that all men with the *sole* exception of Christ had sinned in Adam. But if, as Bl. Scotus believes, Christ's Incarnation was decreed by God before Adam's sin, and Christ was to become incarnate by Mary, then Mary was also decreed by God before Adam's creation and fall, and if, as Bl. Scotus says, Christ is the head and source of every grace, and if Mary is next to Christ and received the greatest share of Christ's grace even before any grace was decreed for Adam, we can truly say that Christ preserved Mary from falling in Adam, and in this sense, from original sin.

5. If then the Rev. author says on page 260, "St. Thomas was perfectly right in opposing the first Immaculate Conception where not even the flesh had to contract in any way the infection of original sin," this conclusion is false. First, St. Thomas never drew this conclusion from his opinion of the Incarnation. Secondly, if a person for whom Adam was not the moral head, would still descend from Adam by carnal generation, that person's

flesh would naturally contract the infection. Even in the doctrine of Bl. Scotus, Mary's flesh would have contracted the infection, if God by his powerful grace had not prevented it.

THE SECOND MODE

The Rev. author says on page 256—"We have a second Immaculate Conception or a second mode in which some human individual could be conceived without original sin, if we hold that Adam was not constituted the natural principle or source of that individual, for the transmission of human nature. God could form another man from the dust, as He formed Adam."

Reply: This mode is entirely outside of our question. The Rev. author himself said on page 254—"Immaculate Conception stands, certainly, for a *Conception* in which the offspring is exempt from original sin." If, however, God would "form another man from the dust, as He formed Adam," this man would not be conceived. Adam was not conceived. Thus this second mode does not give us a conception. Furthermore this mode can have no relation to Mary, for in this hypothesis Mary would not have descended from Adam and consequently neither Mary nor her Son Jesus would belong to the human family. In the passage quoted from St. Thomas, Summa Theol., p. III., q. 31, a. 1, the Angelic Doctor does not state this second mode but merely says that Christ took His flesh from Adam and still Christ did not contract original sin.

Of this mode the Rev. author says on page 258—"In terms he (St. Thomas) denied the second (mode) when he says, 'Christ assumed human nature in order to cleanse it from corruption. But human nature did not need to be

cleansed save inasfar as it was soiled in its tainted origin whereby it was descended from Adam. Therefore, it was becoming that He should assume flesh of matter derived from Adam.'" (Summa Theol., p. III., q. 31, a. 1.)

Reply: In his reply to objection 3 of the same article, St. Thomas says—"Christ's body was in Adam in respect of the bodily substance, that is to say that the corporeal matter of Christ's body was derived from Adam by man's seed." From these words of St. Thomas it is clear that he speaks chiefly of the body of Christ and that Christ had His human nature (His body) from Adam and yet did not contract original sin. As to Mary it must be stated that Bl. Scotus and the defenders of the Immaculate Conception expressly teach that also Mary descended from Adam and yet did not contract original sin. Therefore the second mode has no relation to Mary's Immaculate Conception and is entirely outside of our question.

If then, the Rev. author on page 260 says of this mode as of the first, "St. Thomas was perfectly right in opposing the second Immaculate Conception, where not even the flesh has to contract in any way the infection of original sin," it must be remarked that St. Thomas did not oppose the Immaculate Conception of Mary because the defenders *ever* stated that Mary had not descended from Adam.

THE THIRD MODE

The Rev. author says on page 256—"We have a third Immaculate Conception, or a third mode in which some human individual could be conceived without original sin, if we hold that Adam though constituted such a principle and source for the transmission of the human nature, does not move by means of seminal power in this trans-

mission. As God could form a man from the rib of Adam or from that of any of his descendants, so He could reserve a portion of Adam's flesh before Adam's sin and have that portion of flesh transmitted from generation to generation to form out of that flesh the body of that individual."

Reply: This mode again does not provide the full Immaculate Conception of a person. This mode really contains two different possible ways: First, if God should form any person, as He formed Eve, that person would not have been conceived, for Eve was not conceived. Thus we would not have a conception and the third mode would be outside of our question. Secondly, if God would have reserved a portion of Adam's flesh before Adam's sin in order to preserve this portion from the corruption of sin and have that portion of flesh transmitted from generation to generation to form out of it the body of Mary and of Christ, this flesh and the body formed from it would have been preserved from the corruption of original sin. But that portion of Adam's flesh reserved in him before sin was committed, would be transmitted in and by the semen, or from a part of the semen. Thus this body would be formed by the seminal power, that was transmitted from Adam. If, however, that person depended on Adam's grace and had lost original justice in Adam, the body formed would be pure, but the soul would be denied original justice, and this inordination of the soul would cause concupiscence in the inferior parts of the soul and through them in the body.

In the quotation given from St. Thomas to prove the third mode, the Angelic Doctor says in Summa Theol., p. I. II., q. 81, a. 4—"If any one would be formed from human flesh by divine power, he would not contract orig-

inal sin." Again, "He who would be formed from human flesh would have been in Adam according to the bodily substance, but not according to the seminal power . . . . and therefore he would not contract original sin." And in I. II., q. 81, a. 5, St. Thomas merely says—"Original sin is not contracted by the mother, but by the father and, accordingly, if Eve had sinned and Adam had not sinned, the children would not contract original sin."

It is evident that in the first quotation given St. Thomas speaks of a miraculous formation of a body by the power of God which might be said of Jesus Christ whose body was formed from Mary's blood by the power of God and not by seminal power, but this does not apply to the Blessed Virgin Mary and thus the third mode would have no relation to Mary's Immaculate Conception.

In the second quotation St. Thomas only asserts that, if only Eve had sinned and not Adam, the children would not contract original sin; but in this case Adam would move by means of seminal power. This second quotation also has no special relation to Mary's Immaculate Conception and does not even prove the third mode.

Of this third mode the Rev. author says on page 258—"In terms he (St. Thomas) denies the third (mode) when he writes, 'Error may occur by attributing the condition of Christ or of His flesh to that which was actually in the patriarchs by saying, for instance, that, because Christ's flesh, as existing in Christ, was not subject to sin, therefore in Adam also and in the patriarchs there was some part of his body that was not subject to sin and from which afterwards Christ's body was formed, as some indeed held.'" (Summa Theol., p. III., q. 31, a. 7.)

Reply: This passage of St. Thomas proves the third mode of the Rev. author by far better than the two

former quotations. But it is not stated how that sinless portion of Adam's flesh would be transmitted. If it would be transmitted by Adam and his descendants in and by the semen, Adam would still move by means of seminal power. However, it must be stated that this mode is rejected not only by St. Thomas, but also in express terms by Bl. Scotus; yet St. Thomas denied the Immaculate Conception of Mary whereas Bl. Scotus defended it. In rejecting the opinion that some part of Adam's body had been preserved free from sin, St. Thomas says in the same article, III., q. 31, a. 7—"The whole body of the Blessed Virgin Mary was conceived in original sin."[60]

If then the Rev. author again says on page 260, "St. Thomas was perfectly right in opposing the third Immaculate Conception where not even the flesh has to contract in any way the infection of sin," it must be stated that St. Thomas did not deny Mary's Immaculate Conception because that third mode had been asserted of the Blessed Virgin Mary, for in the above cited quotation St. Thomas speaks only of the body of Christ.

THE FOURTH MODE

The Rev. author says on page 257—"We have a fourth Immaculate Conception, or a fourth mode in which some human individual could be conceived without original sin, if we hold that Adam though moving by means of seminal power, reaches the individual through descendants who were granted sanctifying grace for themselves and their children. God could confer His grace on any of the descendants of Adam in the very measure in which He conferred it on Adam himself."

[60] *Corpus B. Virginis totum fuit in originali peccato conceptum.*

Reply: First, the Rev. author should say original justice instead of sanctifying grace. Secondly, the fourth mode is entirely outside of our question because it is not asserted that Mary was conceived free from original sin because St. Joachim or any of his ancestors after Adam had received sanctifying grace (better original justice) for himself and for his children for then not only Mary but all the children would be free from original sin. Not merely sanctifying grace but original justice is needed for the complete restoration of human nature. In the quotation given for this mode, St. Thomas demands not only the sanctification of the persons but the complete restoration of human nature to its original state, therefore original justice.

Of this mode the Rev. author says on page 259—"In terms he (St. Thomas) denies the fourth (mode) saying, 'Sanctification is twofold. One is that of the whole nature inasmuch as the whole nature is freed from all corruption. The other is personal sanctification. This is not transmitted to the children begotten of the flesh, because it does not regard the flesh, but the mind. Consequently though the parents of the Blessed Virgin were cleansed from original sin, nevertheless she contracted original sin.'"

Reply: In this quotation St. Thomas means *the soul* when he uses the word mind. Now it is true that St. Thomas never taught that the parents of Mary received original justice for themselves and their children; but the quotation seems to contain a clear denial of the Immaculate Conception of Mary, for if, as St. Thomas says, the parents of Mary were cleansed from original sin only in their soul and this sanctification could not pass over to Mary, she contracted original sin not only in her flesh

but also in her soul, therefore he says expressly—"The Blessed Virgin Mary contracted original sin."

But if the Rev. author says on page 260, "He (St. Thomas) was perfectly right in opposing the fourth mode where the flesh, though as existing in the parents, it contracts infection, yet as found in the offspring enjoys immunity," it must be stated, that, if God should grant any descendants of Adam original justice for themselves and their children, *both* the *parents* and the *children* would enjoy immunity, and not only the flesh but the whole person would be immune from original sin.

THE FIFTH MODE

The Rev. author says on page 257—"We have a fifth Immaculate Conception, or a fifth mode in which some human individual could be conceived without original sin, if we hold that the immediate parents of that individual, though descendants of Adam and not previously granted the aforesaid sanctification, were at the moment of generation or active conception, filled and purified by the Holy Ghost and freed, thus, from sexual concupiscence. As God could sanctify the parents previous to the coition, he could sanctify them at that very moment."

Reply: The fifth mode could only hold if God would not merely sanctify the parents at the moment of generation or active conception, but restore to them the gift of original justice. God must not only sanctify the parents personally but must take away also the corruption of human nature. The personal purification and sanctification of the parents would only make the action of the parents *pure* or sinless, but from this pure active conception no Immaculate Conception of the offspring (body)

can follow, unless, as St. Thomas expressly teaches, not only the persons of the parents but the human nature in them had been *entirely purified* and *restored.* Besides St. Thomas teaches that it is not the *sexual concupiscence* at the moment of generation but the habitual concupiscence which causes original sin. (Libr. II., dist. 31, q. 1, a. 1, ad 3.) Therefore the Rev. author should have said from *all* concupiscence.

In stating the fifth mode the Rev. author had forgotten his own definition of the Immaculate Conception, "A conception in which the offspring is exempt from original sin." Therefore the question is not concerning the act of the parents (generating) or of the active conception but concerning the offspring or the result of the act.

In the quotation given to prove the fifth mode, III. Sent., dist. 3, q. 1, a. 1, St. Thomas says—"The sanctification of the parents could not be transfused into the Blessed Virgin unless there had been healed in them not only what belongs to the person, but also that which belongs to the nature as such, which God indeed could have done, but it was not becoming."[61]

In the next quotation, Summa Theol., p. III., q. 27, a. 2, arg. 3, St. Thomas speaks of the feast of the Conception of Mary but says—"The feast does not give us to understand that she (Mary) has been holy in her Conception."[62]

Of this mode the Rev. author says on page 259—"In terms he (St. Thomas) denies the fifth (mode) for a

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[61] *Sanctificatio parentum in Beatam Virginem transfundi non potuit, nisi curatum esset in eis non solum id quod personae est, sed etiam id quod est naturae in quantum hujusmodi, quod quidem Deus facere potuit sed non decuit.*

[62] *Nec tamen per hoc quod festum Conceptionis celebratur, datur intelligi quod in sua conceptione fuerit sancta.*

similar reason." The Rev. author refers to several quotations. In the quotation given from Summa Theol., p. III., q. 14, a. 3, a. 1m, St. Thomas says—"The flesh of the Virgin was conceived in original sin."[63] In the quotation, p. I. II., q. 81, a. 3, ad 2m, St. Thomas says—"They who are baptized transmit original sin, for the parents generate not inasfar as they have been renewed by baptism, but inasfar as they still retain something of the oldness of the first sin."[64]

The Rev. author continues—"In terms he (St. Thomas) denies the fifth (mode) for a similar reason, and by adding, 'It is not the actual lust that transmits original sin, for supposing God were to permit a man to feel no inordinate lust in the act of generation, he would still transmit original sin." Of this quotation it must be said that the Rev. author does not give the real meaning of the words of St. Thomas, for the Angelic Doctor says—"For supposing that by *divine* power it would be granted to some one that he would feel no inordinate lust in the act of generation he would still transmit original sin to the offspring."[65] (Summa Theol., p. I. II., q. 82, a. 4, ad 3m.) These words of St. Thomas speak against the explanation of the fifth mode when the Rev. author says—"If we hold that the immediate parents of that individual . . . . were at the moment of generation or active conception filled and purified by the Holy Ghost and freed thus

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[63] *Caro Virginis concepta fuit in originali peccato.*

[64] *Baptizati traducunt peccatum originale: non enim parentes generant in quantum sunt renovati per baptismum, sed in quantum retinent adhuc aliquod de vetustate primi peccati.*

[65] *Dato quod* virtute divina concederetur *alicui quod nullam inordinatam libidinem in actu generationis sentiret, adhuc transmitteret in prolem originale peccatum.*

from sexual concupiscence," for St. Thomas says—"He would still transmit original sin to the offspring."[66]

St. Thomas expresses the same idea in II. Libr. Sent., dist. 31, q. 1, a. 1, ad 3m—"Even if by a miracle the sexual intercourse of some would be purified from such inordination of delight, their children would nevertheless contract original sin."[67]

It is clear then that in the quotations for the fifth mode St. Thomas denies expressly the passive Immaculate Conception of the flesh or body of Mary. But even this would not yet deny the complete passive Conception of Mary, if St. Thomas would teach that Mary's soul was created in sanctifying grace, which he never states.

But when the Rev. author in the footnote says—"It is to the objection, 'No feast is celebrated except of some saint, but some keep (on December 8th) the feast of the Conception of the Blessed Virgin; therefore, it seems that in her very (active) Conception she was holy, and hence that she was sanctified before animation,' that St. Thomas answers, 'The celebration of this feast does not give us to understand that she was holy in her (active) Conception. But since it is not known when she was sanctified, the feast of her Sanctification, rather than the feast of her (active) Conception is kept on the day of her (active) Conception,'" it must be said that St. Thomas can not mean the active Conception of Mary or the act of the parents which according to St. Thomas was even meritorious (therefore sinless), but the result of this act, the passive Conception of Mary's body. Neither the objec-

[66] *Adhuc transmitteret in prolem peccatum originale.*

[67] *Etsi per miraculum a tali inordinatione delectationis coitus aliquorum purgaretur, nihilominus eorum nati peccatum originale contraherent.*

tion nor the answer of St. Thomas speaks of the parents or their act of generation but only of *Mary*. "That *she* was holy in her Conception . . . . when *she* was sanctified."

Since, therefore, the question is not about the Conception of the parents, namely their act of conceiving or the Sanctification of the parents for or at this act, but the passive Conception of Mary's body, therefore, the word "active" used by the author should be changed into the word "passive" at least as far *as her body is concerned.*

N. B.—By active Conception the theologians generally understand the cooperation of the parents for the formation of the body.

THE SIXTH MODE

The Rev. author says on page 257—"We have a sixth Immaculate Conception or a sixth mode in which some human individual could be conceived without original sin, if we hold that God purifies the fetus previously, with a priority of time, to the animation or passive Conception. God could purify the flesh in the womb of the mother during the several weeks which precede the infusion of the rational soul."

Reply: The sixth mode is again outside the question and does not give us a complete Immaculate Conception because the Immaculate Conception concerns not only the body, but also the soul and the whole human nature. If God would purify the fetus previously to the animation and yet not bestow sanctifying grace at the first moment of animation, the fetus would be pure, but the soul would not have sanctifying grace and this lack of justice in the soul would then pass over from the lower part of the soul to the body. It should be remarked right here that the several weeks which should precede the infusion of

the rational soul is an opinion of St. Thomas, which is generally rejected by the scientists of our day. During these weeks the fetus, according to St. Thomas, is animated first by the vegetative soul and then by the sensitive soul.

In the quotation given from Summa Theol., p. III., q. 27, a. 2, arg. 2, to prove the sixth mode, St. Thomas says—"Since the rational creature alone can be the subject of sin, before the infusion of the rational soul the offspring conceived is not liable to sin. And thus in whatever manner the Blessed Virgin would have been sanctified before animation, she could (better *would*) never have incurred the stain of original sin and thus she would not have needed redemption and salvation which is by Christ."[68]

It is clear that in this quotation St. Thomas rejects the sanctification of Mary before the animation of her body by the soul, because otherwise the soul of Mary would not have incurred original sin, but this statement does not give Mary the privilege of her Immaculate Conception. Besides, we may rightly conclude from these words of St. Thomas that the sanctification of Mary's soul before the animation of the body would preserve Mary's soul from incurring the stain of original sin, and that St. Thomas himself after the Definition of the Immaculate Conception would say—"The sanctification of Mary's soul is necessary before the animation of her body."

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[68] *Secundo, quia cum sola creatura rationalis sit susceptiva culpae, ante infusionem animae rationalis proles concepta non est culpae obnoxia et si quocumque modo ante animationem Beata Virgo sanctificata fuisset, nunquam incurrisset maculam originalis culpae et ita non indiguisset redemptione et salute quae est per Christum.*

Of this mode the Rev. author says on page 259—"In terms he (St. Thomas) denies the sixth (mode) in these words, 'I answer that the sanctification of Mary can not be understood as having taken place before animation.' "[69] (Summa Theol., p. III., q. 27, a. 2.)

Thus St. Thomas clearly denies the Immaculate Conception of the body of Mary, and only speaks of the sanctification of her soul which according to his doctrine took place before her birth; but even this sanctification of her soul did not mean any Immaculate Conception of Mary, but the purification of her soul from original sin.

If then the Rev. author says on page 260—"He (St. Thomas) was perfectly right in opposing the sixth (mode) where though the flesh of the offspring contracts the infection, the soul has not to contract the sin," it must be remarked that, if God would not create the soul of the fetus in sanctifying grace, because Adam had lost it for this soul, the soul would have the lack of sanctifying grace and thus original sin. In this case, however, the soul would not contract any infection from the body. The sixth mode will give us then only the purification of the body, but not the sanctification of the soul. But, if the contraction of original sin would come only from the corruption of the body and, if the purification of the body previous to its animation would prevent the contraction of original sin in the soul, the purification of the body previous to its animation would be necessary for a real Immaculate Conception and to deny the purification of the body by denying the sixth mode would also deny the Immaculate Conception of Mary.

[69] *Dicendum quod sanctificatio Beatae Virginis non potest intelligi ante ejus animationem.*

THE SEVENTH MODE

The Rev. author says on page 257—"We have a seventh Immaculate Conception, or a seventh mode in which some human individual could be conceived without original sin, if we hold that God purifies the fetus at the moment of animation or passive conception, in such a way, however, that with a priority of nature this purification precedes the animation. To be comes first; next to be united."

Reply: The seventh mode again does not give us a real Immaculate Conception. It would only mean that the fetus would be purified not before its animation but at the moment of animation, with, however, a priority of nature, i. e. we conceive in our mind first the purification of the fetus by God, then its animation by the rational soul though this is simultaneous. If the infection of the soul according to St. Thomas comes from the infection of the body through the semen, "the soul is more infected by the semen than by the flesh already perfected"[70] (I. II., q. 81, a. 1, ad 4), then to avoid this infection of the soul, the flesh or rather the seed must first be purified, and that at least with a priority of nature. But if then God would not give sanctifying grace to the soul at the first moment of its creation because the person descending from Adam had lost it in Adam, the complete conception would still not be immaculate.

In the quotation taken from III. Libr., dist. 3, q. 4, a. 1, ad 5, to prove the seventh mode, St. Thomas states "that the flesh of Christ actually existing as the flesh of Christ was in no way infected, for its purification from the

[70] *Magis inficitur anima per semen quam per carnem iam perfectam.*

previous infection precedes at least in our mind its assumption."[71]

St. Thomas in this quotation speaks only of Christ, but Christ's Conception was miraculous. This passage, therefore, could not be applied to Mary and would speak against Mary's Immaculate Conception, as it clearly states the infection of Mary's flesh (or body) before the Incarnation of Christ.

As to the principle, "To be comes first, next to be united," this is true but can not be applied here. If the Rev. author applies it to the fetus, it would mean that the body is first before it is united, but the body exists with a *priority* of *time* before it is united to the soul. For the seventh mode the principle should be that the body is first before it is purified. But then it is evident that the purification of the fetus does not belong to the being or nature of the fetus, so that purification must precede its animation. If the Rev. author applies the principle to the soul, it means, the soul is first before it is united to the body, but this has nothing to do with the purification of the body. God may purify the body even after its animation. Therefore the rational order for the fetus in the seventh mode would be: "To be comes first, next to be purified, then to be united or animated." The purification of the fetus which is done by God would thus precede the animation which is done by the soul. This mode would give us then only a pure body *not* by *conception* but by God's purification. However, the order of nature does not demand that the purification of the body precedes its animation; therefore, purification does not naturally precede

[71] *Dicendum quod caro Christi actu existens caro Christi nullo modo fuit infecta, ejus enim emundatio a praecedenti infectione saltem intellectu praecedit assumptionem.*

animation. But if the *soul* was to purify the body and animate only a purified body and if this would be done at the same time, nature would require purification before animation and then this seventh mode would hold, but it supposes that God purifies the body and infuses the soul, and that then the soul animates the body.

Note: We can speak of a priority of nature only when two things are made and united at the same time, but, if they would be made and united in different moments of time, the one would naturally precede the other, for example, if the body and the soul would be united at the same time, the body would naturally precede the soul.

Of this mode the Rev. author says on page 259—"In terms, he (St. Thomas) denies the seventh (mode) when he argues, 'In whatever manner the Blessed Virgin would have been sanctified before animation, she could (would) never have incurred the stain of original sin and thus she would not have needed redemption and salvation which is by Christ. . . . But this is unfitting.' "[72]

N. B.—The Latin text of St. Thomas does not say: She could never have incurred; but, she would never have incurred. In these words St. Thomas, as was stated before, clearly denies the Immaculate Conception of Mary for he demands the stain of original sin in Mary's soul and it is for this reason that he denies any and every sanctification of Mary before the animation of her body by her soul. But in the case of Mary he never speaks of a priority or posteriority of nature, but uses this distinction only with regard to the Conception of Christ.

If then the Rev. author says on page 260, "He (St. Thomas) was perfectly right in opposing the seventh (mode) where though the flesh of the offspring contracts the infection, the soul has not to contract the sin," the

[72] *Si quocumque modo ante animationem Beata Virgo sanctificata fuisset, nunquam incurrisset maculam originalis culpae et ita non indiguisset redemptione et salute, quae est per Christum . . . . hoc autem inconveniens est.*

same must be said as of the sixth mode. We may, however, add that the Rev. author forgot his first mode which considered Adam only as the moral head. God may purify the fetus and yet not create the soul in sanctifying grace, as even now God gives sanctifying grace at Baptism but leaves the infection in the body; thus the material element of original sin may be had without the formal and the formal without the material, or the infection in the body without the infection of the soul, and the sin in the soul without the infection in the body, if God should take it away.

THE EIGHTH MODE

The Rev. author says on page 257—"We have an eighth Immaculate Conception or an eighth mode in which some human individual could be conceived without original sin, if we hold that God sanctifies the soul at the moment of its creation and infusion or animation, so, however, that with a priority of nature the sanctification precedes the animation. This is the rational order; creation, infusion, animation."

Reply: "The eighth mode, if properly understood, will give us a real Immaculate Conception and in connection with the seventh mode a complete Immaculate Conception. For, if the fetus had been previously purified and a sanctified soul is united with it, we have a complete Immaculate Conception. Even if the fetus had not been purified, but at least the soul is created sanctified, and thus a sanctified soul is united to an infected body, the infection of the body will not pass over to the soul. However, we must remark that we cannot separate the creation of the soul from its infusion and union. But animation is different from infusion and union, since creation, in-

fusion and union is the work of God, but the animation of the body is the work of the soul, or to make it clearer, the soul is created, infused and united by God, but the soul is not animated. It is the body that is animated by the soul. Creation and infusion naturally precede animation, for God's action naturally precedes the action of nature. Therefore to say infusion *or* animation is misleading.

If the soul would be created outside of the body and then be infused into the body, we could speak of a creation prior to its infusion, but the soul is created in the body, it begins its being, as St. Thomas says, in the body. "Since the nature of the soul demands that it does not begin its being except in the body."[73] I. II., q. 83, art. 1, ad 5. Again St. Thomas says—"The souls are created at the same time that they are infused into the bodies."[74] III., q. 6, a. 3. Again he says—"It is against the nature of the soul that it is before it is united to the body,"[75] a. 4. Again, "It is the property of the soul since it is the form of the body that it is created at the same time when it is infused and united,"[76] a. 3. Again, "The soul is not created before it is infused into the body because by creating it is infused into the body and by infusing it is created."[77] L. III. Sent., dist. 2, q. 2, art. 3.

Therefore creation infusion and union cannot be separated. The eighth mode then supposes that God by

[73] *Cum natura animae hoc habeat ut esse non incipiat nisi in corpore.*

[74] *Animae simul creantur dum corporibus infunduntur.*

[75] *Contra naturam animae est ut prius sit, quam corpori uniatur.*

[76] *Modus autem creationis respondet animae secundum proprietatem sui generis ex quo habet cum sit corporis forma ut creetur simul dum corpori infunditur et unitur.*

[77] *Creando corpori infunditur et infundendo creatur.*

creating the soul in sanctifying grace, creates, infuses and unites a sanctified soul and this sanctified soul animates the body. If then the grace in the soul will prevent the infected body from staining the soul, we have no formal original sin and in this sense an Immaculate Conception. This mode then supposes the sanctification of the soul by God before the animation of the body by the soul. The rational order therefore is: creation, sanctification, infusion, animation. Creation and sanctification of the soul implies only a relation to God; infusion a relation to God and to the body, animation only a relation of the soul to the body.

In the quotation taken from III. Sent., dist. 3, q. 1, a. 1, solu. 2, St. Thomas does not state at all that God sanctified the soul at the moment of its *creation* and infusion, but his words clearly indicate that the eighth mode would give us a real Immaculate Conception at least with regard to the soul of Mary. The quotation is given in English by the Rev. author when he says on page 259—"In terms, finally, he (St. Thomas) denies the eighth (mode) in those few lines of his Commentary on the Sentences, 'The sanctification of the Blessed Virgin could not be conveniently (better becomingly, decenter) before the infusion of the soul . . . . not even at the very moment of the infusion in such a way namely that by grace then infused into the soul, the soul would be preserved exempt from incurring original sin."[78] These words contain a clear denial of the Immaculate Conception of Mary as regards her soul. St. Thomas expressly says that not

[78] *Sanctificatio beatae Virginis non potuit esse* decenter *ante infusionem animae . . . . sed nec etiam in ipso instanti infusionis ut scilicet per gratiam tunc sibi infusam conservaretur ne culpam originalem incurreret.*

even in the very moment of the infusion of the soul Mary was sanctified, he even explains it by saying that by grace then (in the very moment of infusion) infused into her soul, her soul would be preserved from incurring original sin. It is evident from these words that St. Thomas denies that the soul of Mary was created in grace, because this would have preserved her soul from contracting original sin. We may then rightly conclude from these words of St. Thomas that, if Mary's soul did not contract original sin, her soul was created in sanctifying grace. The Rev. author in explaining the eighth mode says himself—"This is the rational order: creation, infusion, animation." If, then, St. Thomas denies grace in the very moment of infusion, he surely denies it in the very moment of creation.

The Rev. author tries to interpret the words of St. Thomas by St. Bonaventure, saying on page 260—"Lines (of St. Thomas) whose interpretation we find in St. Bonaventure, 'Some claimed that in the soul of the glorious Virgin the grace of sanctification preceded the stain of original sin. . . . Thus, at the moment of its creation, grace was infused into the soul; and at that very moment, the soul was infused into the body. . . . But others say that the sanctification came after the contraction of original sin. . . . And this second opinion is more common, and more reasonable and more sure. . . . More reasonable, because the natural is prior to the spiritual, with priority of time or of nature. . . . First, consequently, the soul is conceived to be united with the body, and then grace to be infused by God into the soul.'"

N. B.—The first sentence of the quotation should read: "Some claimed that in the soul of the glorious Virgin the grace of sanctification prevented *(not preceded) the stain of original sin."*

As to the doctrine of St. Bonaventure we refer the reader to the special article, "St. Bonaventure and the Immaculate Conception," page 95. But we must state again against the Rev. author that St. Bonaventure by *"the natural"* means the nature having contracted original sin, as even St. Thomas calls it the *natural* sin. This is evident from his own conclusion. Therefore the editors of the new edition of the works of St. Bonaventure honestly admit that St. Bonaventure denied the Immaculate Conception of Mary just as St. Thomas did. Besides St. Bonaventure does not say, "First, consequently, the soul is conceived to be united with the body and then grace to be infused by God into the soul," but he says: Therefore the union (or the being united) of the soul with the body is before the infusion of the grace of God into it (the soul).

If then the Rev. author says on page 261, "(St. Thomas) was perfectly right in opposing the eighth (mode) where though the flesh contracts and the soul has to contract, the person has not to contract original sin," it must be stated that the conclusion of the Rev. author is false. St. Thomas does not speak at all of the person, he speaks only of the soul; he never said that first the person must be constituted and that then the person will be sanctified so that the person may not contract original sin. St. Thomas never says: the soul has to contract; but, the Blessed Virgin *did* contract.

THE NINTH MODE

The Rev. author says on page 258—"We have a ninth Immaculate Conception or a ninth mode in which some human individual could be conceived without original sin,

if we hold that God sanctifies the soul at the moment of its creation and infusion or animation, in such a way, however, that with a priority of nature the animation precedes sanctification. We conceive then the union of soul and body as previous to the sanctification of the soul."

Reply: The ninth mode as explained does not give us an Immaculate Conception. In this mode the sanctification of the soul follows the soul's act of animating the body. In this supposition a soul not yet sanctified animates the infected body. Body and soul are united before the soul is sanctified. The union and contact of a non-sanctified soul with a corrupted body causes the infection of the soul. Original sin is propagated together with the *nature*, it naturally follows the formation of human nature, as if it were a part of it, and therefore this human nature, at least in this priority of nature, must be conceived in the mind as corrupted or infected, which corruption would then be taken away by sanctification. Thus this ninth mode would really lead to the denial of the Immaculate Conception. But, if God creates in the body a soul adorned with sanctifying grace, then a sanctified soul is united with the infected body, and the infected body will not infect the soul; God's action precedes and hinders the body from causing the infection. If original sin would be caused in the soul by an exterior agent and God would create the soul in the state of pure nature (in statu naturae purae), then we could conceive in our mind this nature prior to either the contraction of original sin by an agent exterior to the soul, or to the bestowal of sanctifying grace by God; but there is no state of pure nature any more—any human nature that is formed and has descended from Adam by carnal generation has by

its very fallen nature the infection or corruption of original sin unless God intervenes and precedes and prevents the complete formation of a fallen nature. St. Thomas expressly says (L. II., dist. 31, q. 2, a. 1), that "original sin is caused in the soul by its conjuncture with such a body, as the soul is the form, for thus from the union of both results such a nature."

The mistake made by the author is this that he does not consider that animation signifies the act of the soul upon the body, whereas sanctification signifies the action of God upon the soul. It is God who creates and infuses the soul and unites it with the body, but the animation of the body is interiorly and really performed by the soul. Animation is the formal act of the soul, and it is this act of uniting itself with the body which produces the concrete human nature. But the sanctification of the soul is only the action of God upon the soul, and not of the soul upon the body. If then the animation of the body by the soul would naturally precede the action of God sanctifying the soul, we would have original sin in this priority of nature, namely an unsanctified soul animating the corrupt body. Besides, we could not say that the soul was created in grace, for then God would first create the soul, then the soul would animate the body and after that the soul would be sanctified. Therefore, the proper mode for an Immaculate Conception is this: The creation and infusion of a sanctified soul animating the body and forming a human nature without original sin. Creation, sanctification, infusion of the soul by God and then animation of the body by the soul. But if the soul were to sanctify the body at the same time that it animates the body, we may then say that animation precedes with a priority of nature the sanctification of the body; also in the soul we may say

that its creation naturally precedes its sanctification by God. If now the author says, "We conceive then the union of soul and body as previous to the sanctification of the soul," we have in this conception original sin before the sanctification of the soul.

The ninth mode would be the case of Adam when his soul was created. His body was not a corrupted body, and his soul had not previously lost original justice. In his soul creation naturally preceded sanctification, though his soul was created in original justice, in grace. His sanctified soul united itself with an uncorrupted body and thus his human nature at the first moment of animation had original justice from the sanctified soul. But in this, his sanctified human nature, we may say that animation naturally preceded sanctification, because the original justice of the soul also sanctified the body and thus the whole being was sanctified, soul and body. The descendants of Adam, however, receive a fallen and corrupt nature, unless God prevents the fall by sanctification before animation or at least at the moment of animation, with the priority of nature.

But the main mistake in the ninth mode consists in the idea of sanctification. The question is:

1. What do we mean by sanctification?
2. Where is this sanctification?

There are two ways of sanctification. First, sanctification is the act of sanctifying. To sanctify means to make holy. Before being made holy the person or nature may be simply non-holy, negatively holy, a mere person or nature with the mere negation of holiness. In this way even Christ in His human nature was sanctified and made holy and Adam was thus sanctified in Paradise. Secondly, or, the person and nature may be unholy in a privative

sense, a nature which denotes the privation of holiness or a stained nature. In this case to sanctify means to cleanse from guilt by giving grace and in this sense the human soul is sanctified by baptism. The soul is then cleansed from sin by sanctifying grace. This second mode presupposes the guilt of sin in the soul before it is sanctified. It is evident that for an Immaculate Conception we can use only the first form of sanctification.

2. Where is the sanctification? According to St. Thomas, only in the soul, and that in the essence of the soul, according to Bl. Scotus in the will of the soul. It is the effect of the action of God who gives grace to the soul or to the will. But this grace does not sanctify the body; grace is not in the body, nor is the whole nature the subject of grace or sanctification. It was different with regard to original justice which was a gift for the whole human nature. Even this gift was first in the soul or the will and passed from the soul or the will to the body and thus sanctified the whole nature. But this is not the case with sanctifying grace which is only in the soul or the will, but after our resurrection the whole human nature will be restored to its original justice. If God creates the soul in sanctifying grace we have an Immaculate Conception in this sense that a holy sanctified soul is the terminus of God's act of creation and in this case the sanctification of the soul by God precedes the animation of the body by the soul. If God does not create the soul in sanctifying grace, we have the lack or privation of this grace in the soul, and this is original sin in the soul. But animation denotes the action of the soul uniting itself with the body, yet the soul does not sanctify the body, and thus sanctification cannot follow animation. In the present state of nature animation naturally, or with a priority of nature,

precedes the contraction of original sin or the staining of the soul, for by animating a stained body the soul will be stained unless there is sanctifying grace in the soul preventing the staining. For an Immaculate Conception I need therefore the creation of the soul in grace and the infusion of such a holy soul by God into the body, uniting this holy soul with the body. Thus a holy soul unites itself with the body, and this is sanctification in the first way only in the soul. Or I have a soul created without sanctifying grace, in the state of original sin, infused into a stained body, and by animation receiving from the stained body the stain in the soul, and if then sanctifying grace would be given, I would have sanctification in the second manner, i. e. cleansing of the soul by grace. From this it is evident that, if the soul is created in grace, sanctification precedes animation, but if animation precedes sanctification, the soul is not created in grace and this would lead to the denial of the Immaculate Conception. Let us not forget that according to St. Thomas original sin as formal sin is contracted in the soul by the very act of its union with a stained body or by animation. Therefore, unless the sanctification of the soul precedes animation, animation will and must naturally cause the contraction of original sin in the present state of our fallen nature, and the soul is not created with original justice because it is created in a stained body generated without original justice. It is for this reason that St. Thomas demands sanctification *AFTER* animation because otherwise Mary, as St. Thomas expressly states, would never have incurred the stain of original sin.

CHAPTER X

The Different Immaculate Conceptions of Mary

After having discussed the nine different modes, advanced by the Rev. author, the question may now be asked: How many Immaculate Conceptions of *Mary* may be distinguished? There is:

1. The *ideal* Immaculate Conception of Mary and this is in the idea of God determining to create Mary's soul with sanctifying grace. In the idea of God Mary's soul and person appears then free from original sin. This ideal Immaculate Conception will be most perfectly realized, if Mary by God's decree is: (a) *excluded* from Adam's fall, and (b) in her actual Conception is preserved free from every stain of sin.

2. In the order of reality we may distinguish the Active and the Passive Conception of Mary. The Active Conception of Mary is the Conception on the part of the parents of Mary. This Active Immaculate Conception of Mary would mean that God at the moment when the parents of Mary performed the natural act of generation, supernaturally sanctified and preserved them from the least stain of sin, especially from concupiscence, the consequence of original sin. In connection with this we may also say that from the moment of Mary's Active Conception till

the moment of Mary's Passive Conception, or till the moment when Mary received sanctifying grace, God preserved St. Anna, Mary's mother, from all sin, so that no sinful influence or stain might pass from the mother to the daughter.

3. The Passive Conception of Mary. In the Passive Conception of Mary we may distinguish first the Conception of Mary's body, which is the result of the generation of the parents. This Immaculate Passive Conception of Mary's body would mean that Mary's body from the first moment of its Conception was preserved free from the least stain of original sin. This could be done, if God purified the semen of St. Joachim and the blood and flesh of St. Anna from the least corruption, so that the body of Mary was formed from a pure semen and uncorrupted blood and flesh. In this sense St. John Damascene says in his first sermon on the Nativity of Mary—"O blessed loins of Joachim from which an entirely Immaculate seed flowed! O excellent womb of Anna in which the most holy offspring was formed!"[79]

4. The second Passive Immaculate Conception of Mary would be the creation of Mary's soul. This Immaculate Passive Conception of Mary would mean that God when creating the soul of Mary in Mary's body created her soul in sanctifying grace, that thus the soul of Mary might not even for a single moment or instant be without sanctifying grace. If now the body of Mary is supposed by some to have been a corrupted body and this corruption was not taken away by God even at the moment of animation, then at least the soul remained free from

[79] *O beatos Joachimi lumbos ex quibus* prorsus immaculatum semen *fluxit! O praeclarum Annae uterum in quo . . . formatus fuit* foetus sanctissimus.

original sin, but this would be then only a partial Immaculate Conception of Mary, as it would give Mary only a pure Immaculate soul but not a pure Immaculate body, and Mary would not be free from *every* stain of original sin.

5. The third Passive Immaculate Conception of Mary would be the Passive Conception of Mary's *entire human nature*. This would mean that at the first moment when the human nature of Mary was formed by the union of her soul with her body, both her body and her soul were free from the least stain of original sin so that her sanctified soul was united to a pure or purified body and thus the complete human nature of Mary would be perfectly pure or Immaculate from the first moment of its existence.

CHAPTER XI

Replies to Statements Made by Rev. P. Lumbreras

(Homiletic Review, Dec. 1923, pages 258-261)

The question arises which Immaculate Conception of Mary can be proven from the Definition of the Church? Or is there only one that is in full accord with the Definition? What is the least that we must believe concerning the Immaculate Conception of Mary?

The Rev. author of the article after explaining the different modes of possible Immaculate Conceptions says on page 258—"We have, thus, nine different modes which God could use for having the Virgin Mary conceived without original sin; we have nine possible Immaculate Conceptions. Still the present question is not concerned with the possibility, but with the fact. We want to know in which one of these ways the Virgin Mary was conceived without original sin. And, since an opposition is claimed between St. Thomas and the Church, let us seek the answer of St. Thomas and of the Church. Which are the Immaculate Conceptions denied by St. Thomas? St. Thomas answers: the first eight. Which is the Immaculate Conception affirmed by the Church? The Church answers: the last one."

Reply: First, St. Thomas denies more than is contained in the eight Conceptions of the author, and secondly, the Church in her Definition and especially in the Apostolic

Bull affirms *far more* than the ninth mode of the Rev. author concedes.

The Rev. author continues on page 260—"St. Thomas denies all these first eight Immaculate Conceptions in principle. The principle is this: "It is unfitting that Christ be not the Savior of all men, as He is called in I. Tim. IV:10. And by this principle St. Thomas means that every man needs, as a person, to be redeemed by Christ; that every man needs personal redemption, which is by Christ."

Reply: First, St. Thomas never said that Mary *as a person* needed to be redeemed, but he concluded from the words of St. Paul, "In whom (Adam) all have sinned," that Mary contracted original sin, else she would not have needed redemption. Secondly, St. Thomas teaches that Mary contracted original sin both in her body (materially) and in her soul (formally). He never intimates that Mary only as a person contracted original sin. Thirdly, St. Thomas never said in the quotation given "that every man needs as a person to be redeemed by Christ, that every man needs personal redemption which is by Christ." He says elsewhere—"All men with the *sole* exception of Christ who have descended from Adam *contract* original sin from Adam, else not all would need redemption which is through Christ which is erroneous." In these words St. Thomas excepts only Christ from the actual contraction of original sin. If Redemption according to St. Thomas should mean personal Redemption, Redemption as a person, then the contraction of original sin also means personal contraction, contraction as a person, then Mary as a constituted person contracted original sin which is clearly against the Definition of the Church. If the Rev. author says, "St. Thomas

means every man needs personal redemption," it can only mean that not only the human race in general but also every human individual that has a corrupted nature needs the Redemption of Christ. And indeed Christ redeemed all. However His Redemption must be applied to the individuals. But if the Rev. author means that in the actual Redemption of the individual the *whole* human person (the person as such) is to be redeemed or is redeemed, it must be said that this will be done when both body and soul will be made free from every contagion of sin in the resurrection of the just. In this life, however, since it is the *soul* in which original sin formally exists, it is the *soul* which must be redeemed and it is redeemed when it is cleansed from sin and receives sanctifying grace, but it does not recover original justice. This is also the doctrine of St. Thomas who says in the same article—"Original sin is taken away by baptism as far as the *soul* recovers grace as far as the mind (soul) is concerned, however original sin remains actually as far as concupiscence is concerned."

On page 260, the Rev. author says—"It is true that such personal redemption does not imply the person as already fallen into sin, but it implies, at least, that the person has to incur the sin."

Reply: It may be asked—Where does St. Thomas in all the questions on the sanctification of Mary, or when speaking of the necessity of redemption, state that the redemption by Christ does not mean or does not imply that the person has already fallen into sin? This is the main point to be proven by the Rev. author in order to show that the claim of St. Thomas' opposition to the Immaculate Conception is superficial. On the contrary, St.

Thomas continually states—"The Blessed Virgin Mary did indeed contract original sin," and nowhere does St. Thomas say, "The Blessed Virgin had to contract original sin but did not actually contract it." This distinction was first made by Bl. Scotus, the defender of the Immaculate Conception.

To prove his assertion, the Rev. author refers to St. Thomas (I. II., q. 81, a. 3, ad 1). In the body of this article St. Thomas positively asserts that with the sole exception of Christ all men contract original sin, otherwise not all need redemption which is through Christ, which is erroneous. St. Thomas does not say, all men have to contract, but *contract*. Nowhere does he exclude or exempt Mary. It is the constant doctrine of St. Thomas that Mary would not have needed redemption by Christ, if she had not contracted original sin, if her soul had not been infected by original sin. If Mary's soul was created in sanctifying grace and if Mary in the first instant of her Conception was preserved free from *every* stain of original sin, there was no instant in which Mary had to incur the sin. The Rev. author refers to the answer given to the first objection of this article. This objection reads: "It seems that the sin of the first parent does not pass by origin to all men because death is the punishment consequent upon original sin; but not all who proceed by semen from Adam will die, for those who will be found alive at the coming of Christ will never die, as it seems from what is said, 1 Thess. 4:18, 'Then we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept,' therefore they do not contract original sin." To this objection St. Thomas answers, after stating positively that *all except* Christ *alone* contract original sin—"It must be said that more probably

and more fittingly it is held that all those who will be found at the coming of the Lord will die and after a little while will rise again as will be more fully described in the third book. However, if this should be true, what others say that they never will die, as Jerome narrated the opinions of several in some letters to Minerius concerning the resurrection of the flesh, it must be answered to the argument that although these do not die, yet there is in them the guilt of death ('reatus mortis') but the punishment is taken away by God, who also can remit the punishment of actual sins."

This answer of St. Thomas does not prove at all that St. Thomas ever said that the personal redemption of Mary did not imply that she had fallen into original sin, or that she was only due to fall but was prevented from the fall. St. Thomas does not say in the answer that those men did not contract original sin or were only due to contract it. In the II. book of Sentences, dist. 31, q. 1, ad 1, when he answers the same objection, St. Thomas expressly states—"Even, if it should be granted that they do not die, it does not follow that they are born without original sin." St. Thomas only says that if these men should not die, the actual punishment of death would be taken away by God; but that the guilt of death was in them, which again presupposes the guilt of original sin in them. When speaking of sin St. Thomas calls it "reatus" and he means thereby a real sin and not the necessity of falling into sin. This is evident from the answer he gives to the second objection in the same question—"It must be said that by baptism original sin is taken away as to its guilt (reatu) insofar as the soul receives grace as to the mind (soul), however, original sin actually remains as to concupiscence, which is the inordi-

nation of the lower parts of the soul and of the very body. . . ."

As to the remark of the Rev. author, "St. Thomas warns us, 'We may not attribute to the Mother anything that would diminish the honor of the Son Who is the Savior of all men,' " it must be said that St. Thomas uses this argument like St. Bonaventure and proves from it that Mary *contracted* original sin, for he says (III., q. *27*, a. *2*, ad *2*)—"If the soul of the Blessed Virgin Mary had never incurred the stain of original sin, this would be derogatory to the dignity of Christ by reason of His being the universal Savior of all." St. Thomas does not say, if the soul of the Blessed Virgin had never had to incur the stain of original sin, but he clearly says—"If the soul of the Blessed Virgin had never incurred the stain of original sin." As a matter of fact, however, attributing to Mary even the full Immaculate Conception as to her body and to her soul, we do not diminish the honor of her Son in the least, as Bl. Scotus proves.

The Rev. author on page 261 quotes the Dogma or the Definition of the Church: "We declare, pronounce, and define that God has revealed the doctrine which holds that the Most Blessed Virgin Mary in the first instant of her Conception by a singular grace and privilege granted her by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin."

As to the English translation of the Definition of the Dogma it may be permitted to call attention to the following points; the Latin verb "fuisse preservatam immunem" would better be rendered by "has" or still better by "had been preserved free."

Explaining the Definition of the Church, the Rev. author

says—"The Immaculate Conception, as defined by the Church stands, then, for the person of the Blessed Virgin."

Reply: The Definition simply says—"The Most Blessed Virgin Mary." If the expression, "The Most Blessed Virgin Mary," stands for the person of the Blessed Virgin, then we must admit that when St. Thomas says, "The Blessed Virgin contracted indeed original sin," this clear expression also stands for the person of the Blessed Virgin.

The Rev. author says—"At the moment of animation."

Reply: The Definition says—"In the first instant of her Conception."

The Rev. author says—"From original sin."

Reply: The Definition says—"From all (every) stain of original sin."

The Rev. author says—"This personal preservation being granted her on account of her personal redemption by Christ."

Reply: The Definition says—"By a singular grace and privilege granted her by Almighty God in view of the merits of Jesus Christ, the Savior of the human race."

The Rev. author says—"The only way of saving the dogma is the ninth and last way. We have to conceive the union of the soul with the corrupted body as previous with a priority of nature to the sanctification of the soul."

Reply: The ninth mode does not accord with the Definition of the Dogma because the Definition says—"In the first instant of her Conception"; it does not say in the first instant of the existence of the person. Conception is the act by which either the body or the complete nature is formed. The soul being a part of the complete human nature has its being before the human nature is completed or formed. If then the soul is created in sanctifying

grace, it was sanctified before the whole human nature was formed. But if sanctification follows animation, the soul was not created in sanctifying grace for then the soul animated the body before it (the soul) was sanctified. We do not speak of an abstract union of an abstract soul with an abstract body, but we must speak of the concrete and real union of an actual created soul with a real corrupted body. If then the body is a corrupted one, the general law of God requires that the soul for that body be not created in sanctifying grace; this is the doctrine of St. Thomas who expressly says that into such a body such a soul is infused. But if God creates the soul in sanctifying grace, then the soul is sanctified in the very first moment of its existence and only a sanctified soul unites itself with the body and animates the body, but this would be "sanctification of the soul before animation of the body." However it is not becoming that a sanctified soul be united with a corrupt body, therefore the body should first be purified from its corruption, in order that a sanctified soul may be united to a purified body. But as St. Thomas denies the purification of the body, he consequently teaches that also the soul of Mary was infected, therefore not created in grace. On the other hand, the defenders of the Immaculate Conception say that it does not become the purest virgin Mary to have a corrupt body.

The Rev. author says—"Thus we have a corrupted body as it is the body of this person."

Reply: No, we have a corrupted body according to St. Thomas because it was produced by the carnal generation of the parents in original sin, but it is not yet the body of Mary as a person.

The Rev. author says—"And we have a soul, which

being the soul of this person, has to be corrupted by the body."

Reply: No, we have a soul according to St. Thomas created by God without grace at the moment of its infusion and this soul by its very union with this corrupted body necessarily contracts the infection of the body. It is not yet the soul of Mary as a person, for a human person is only constituted after the union of body and soul has been completed. St. Thomas says (III. Libr. Sent., dist. 5, q. 3, ar. 3)—"This is against the idea of a person which conveys the greatest completion."[80] Therefore we can not say that it is a soul which being the soul of this person has to be corrupted by the body. If the soul would be created outside of the body, we would not say that it is the soul of this person, but we could say, before it is united to the body, that it is a soul which though created pure by God, will by the union with the body be corrupted. If such a soul will be united with such a corrupt body, we could say before its union that it has to be corrupted. But when it is united we can not say that *it has to be* corrupted but that *it IS* corrupted. Now the soul is created in the body as its form and the creation and infusion of the soul are at the same time. We have then a soul that by its union with the infected body is actually corrupted. The corruption is natural, the sanctification is supernatural. If the order of nature precedes, we have original sin. If sanctification precedes animation, we have an Immaculate Conception. St. Thomas says (S. T. III., q. 27, a. 1, ad 4)—"Original sin is transmitted through the origin inasmuch as through the origin the human nature is transmitted and original sin

[80] *Hoc est contra rationem personae, quae maximam completionem importat.*

properly speaking affects the *nature*. And this takes place when the offspring conceived is animated."

The Rev. author says—"We have, thus, and thus only, a person who has to incur original sin, who has to be redeemed with personal redemption."

Reply: After the union of body and soul or after animation we have a person who by the union and in animation contracted original sin. St. Thomas expressly says that with the sole exception of Christ all men who have descended from Adam, contract original sin; he does not say "have to contract." Again St. Thomas says—"It must simply be conceded that all who are seminally propagated from Adam soon *contract* original sin *in* their very animation." When we say that all persons descending from Adam by carnal generation have to incur original sin, this is true only in the state of potentiality before they really exist, but in their real existence we have only persons that actually incurred original sin with only one exception, Mary Immaculate. And this holds true for the first moment of existence. It is either the real original sin or its prevention, Immaculate Conception. Again, original sin does not add anything positive to our soul; it is rather the privation of a supernatural gift. Christ has redeemed us all, but the merits of His redemption must be applied to the individual. This is done by granting sanctifying grace. The Rev. author wishes to prove his assertion by quoting St. Thomas (III., q. *27*, a. *2*)—"The Blessed Virgin was not sanctified until all in her was perfected, both the body and the soul."[81] This sentence evidently contradicts the ninth mode "which holds that God sanctifies the soul at the moment of its creation and

[81] *Beata Virgo non fuit sanctificata nisi postquam cuncta eius perfecta sunt et corpus et anima.*

infusion," for according to St. Thomas, the soul was not sanctified until it was perfected, consequently St. Thomas did not state that Mary's soul was created in sanctifying grace.

The Rev. author continues—"But such a preservation was never denied by St. Thomas."

Reply: How can the Rev. author all at once speak of *preservation?* It would be his duty to prove now that *personal redemption* means *preservation,* at least in the case of Mary. Did St. Thomas when speaking of redemption ever say that personal redemption meant preservation from sin? It must be answered, "No." Personal redemption can not mean preservation from original sin for the rest of the children of Adam and unless St. Thomas makes an express exception for Mary, it can not mean preservation for Mary.

The Rev. author says—"He has not denied it in terms, for he never discussed it."

Reply: He has denied it in terms, not only as to the body but even as to the soul of Mary when he says—"The sanctification of the Blessed Virgin could not be befittingly (becomingly) before the infusion of the soul nor even *at* the *moment* of *infusion,* in such a way, namely, that by grace then infused into the soul, the soul would be preserved exempt from incurring original sin." (III. Sent., d. 3, q. 1.) In these words St. Thomas in terms denies that the soul of Mary was preserved exempt from incurring original sin at the moment of the infusion of her soul. Here St. Thomas well distinguishes before animation and at the moment of animation. He does not make the distinction of priority of time or of nature; and St. Bonaventure who makes this distinction, still states that the more common opinion of his time was that the

sanctification of Mary took place after the contraction of original sin. (Confer the article on St. Bonaventure.) Besides in the doctrine of St. Thomas regarding the sanctification of Mary the word sanctification *can not* mean preservation from sin as he expressly calls it "cleansing from sin." For this reason he did not discuss it any further.

The Rev. author says—"All he says is that the sanctification can not be in a convenient way previous to the animation."

Reply: This is not the exact truth, for St. Thomas never uses this expression "in a convenient way," but absolutely denies it, for he says—"The sanctification of Mary cannot be understood as having taken place before animation . . . . she would never have incurred the stain of original sin. It remains therefore that the Blessed Virgin was sanctified *after* animation." Therefore St. Thomas does not only say that the sanctification cannot be previous to the animation but he expressly states that it was after animation.

The Rev. author says—"While the Church declares that it happened in the very moment of the animation."

Reply: The Church declares that it happened in the first moment of her Conception. Besides, the Church does not use the term sanctification in the sense in which St. Thomas applies it to Mary, for the Church says preservation; St. Thomas, cleansing from sin.

The Rev. author continues—"St. Thomas time and again says that he did not know the moment when the sanctification took place. Why did he not know?"

Reply: The real reason is this: because he did not believe that the sanctification took place at the first moment of animation, for, if he really believed that Mary did not

contract the real guilt of original sin, he knew that the sanctification had to take place at least at the first moment of animation, but when he rejected sanctification in the first moment, then he could not tell at what time it would take place after animation; therefore St. Thomas simply says in the Summa "before her birth," and in Quodl. VI, a. 7—"It is believed that soon after the Conception and the infusion of the soul she has been sanctified." In like manner also St. Bonaventure says, soon after the animation, but certainly before her birth.

If the Rev. author gives as reason why St. Thomas did not know the time of the sanctification, "because things which are entirely dependent on the free will of God cannot be ascertained save through divine revelation," it may be answered, first, that the author does not quote the entire passage. St. Thomas says—"Things which are entirely dependent on the free will of God above everything due to creature cannot be ascertained except as far as they are handed down in holy Scripture by which the divine will is made known to us." The question then is this: Is the Immaculate Conception above everything due to Mary when we consider her dignity as Mother of God? Moreover, St. Thomas following the example of St. Augustine proves the sanctification of Mary in the womb by theological reason, for he says—"Nothing is handed down in the canonical Scriptures concerning the Sanctification of the Blessed Mary as to her being sanctified in the womb, indeed they do not even mention her birth. But as St. Augustine in his tractate on the Assumption of the Virgin argues with reason, since her body was assumed into heaven and yet Scripture does not relate this, so it may be reasonably argued that she was sanctified in the womb." (St. Th. III., q. 27, a. 1.) Why should

we not also reasonably argue the Immaculate Conception of Mary?

Secondly, St. Thomas uses this principle in the question whether Christ would have become incarnate, if man had not sinned, but he does not use this principle when speaking of Mary's sanctification. He indeed says "that God could have been incarnate even if sin did not exist." We may even say that St. Thomas does not express himself so absolutely against the opinion that Christ would have become incarnate if Adam had not sinned, as he expresses himself against Mary's sanctification before animation or at the moment of the infusion of her soul. For he even says about the first question (which is whether Christ would have become man, if Adam had not sinned) in III. Libr. Sent., dist. 1, q. 2, a. 3, "This can also be probably upheld,"[82] although in the Summa he rather favors the opposite opinion saying, "some assert the opposite (opinion) to whose assertion it seems one must assent," again, "since the sin of the first parent is assigned everywhere in Holy Scripture as the reason for the Incarnation it is said *more conveniently* that the work of the Incarnation was ordained by God as a remedy against sin"; but in the question concerning the Immaculate Conception he never uses the expression "more conveniently," but says absolutely, "the sanctification of the Blessed Virgin cannot be understood as having taken place before animation. Therefore the Blessed Virgin was sanctified after animation." Again he says—"But the Blessed Virgin did indeed contract original sin." For this reason we stated before that the author does not tell the exact truth when he writes on page 261, "all he says is that the sanctification cannot be in a convenient way previous to the animation."

[82] *Hoc etiam probabiliter sustineri potest.*

The Rev. author says—"Must we wonder at St. Thomas' position. . . ."

Reply: If, as the author said, the claim of St. Thomas' opposition to the dogma of the Immaculate Conception is the most superficial, why then should we wonder at his position? But if with full right we do wonder at his position, why not give due credit and honor to the great Defender of the Immaculate Conception who opposed the common opinion of his time and cleared away the difficulties which moved the great Doctors who preceded him, to deny the Immaculate Conception?

Instead of doing this, the Rev. author even says—"On the contrary, St. Thomas rather than Scotus or anybody else settled the principles which had to lead and in fact did lead to the definition given ultimately by Pius IX."

Reply: This statement is not true, to say the least. It is more in accordance with the truth to say that the principles which St. Thomas used in arguing the question had to lead and in fact did lead him to the assertion, "the Blessed Virgin Mary did indeed contract original sin."

This was fully proven in the first part of this work.

As to the reasons for his assertion, the Rev. author says—"For we have in St. Thomas not only that the sanctification stands for a personal sanctification by the merits of Christ, the Redeemer, but also that it was proper that the Blessed Virgin should have all purity possible to be granted by God, and moreover that a posteriority of nature is sufficient within a single instant of time. Did not St. Thomas teach that the Blessed Virgin was granted more grace than any man or angel, that the first man and the angels were granted grace at the very moment of their creation, though their creation preceded their sanctification with priority of nature?" And from these reasons

the author concludes—"St. Thomas therefore has promoted directly the definition given by the Church."

Reply: This statement and especially the conclusion are not true and lack every scientific proof. The principles St. Thomas used in discussing this question led him to deny the Immaculate Conception and therefore cannot and did not lead to the Definition. Let us now consider the principles given by the Rev. author to prove his assertion.

CHAPTER XII

The Principles of St. Thomas Which It Is Said Had to Lead and in Fact Did Lead To the Definition

(Homiletic Review, Dec. 1923, page 262)

THE FIRST PRINCIPLE

The first principle given by the author is: "We have in St. Thomas that the sanctification stands for a personal sanctification by the merits of Christ the Redeemer." Reply: According to the teaching of St. Thomas the grace of Mary's sanctification is surely not the grace of preservation. He rejects the sanctification of Mary before animation and even at the moment of animation, because his idea of sanctification and of redemption demanded the contraction of original sin in Mary's soul. According to St. Thomas, Mary's sanctification and the merit of Christ the Redeemer consisted in this that He cleansed her from original sin. This is the first and main thing that St. Thomas means by personal sanctification and he makes no exception with regard to Mary. By personal sanctification, St. Thomas means only the cleansing of the soul from original sin and he well distinguishes it from the sanctification of the entire human nature which according to St. Thomas will be done in the resurrection of the elect. In fact this took place in Mary at the moment of Christ's Conception, when Mary was also

cleansed from concupiscence or virtual and material original sin. Thus according to St. Thomas, Christ was the Redeemer of Mary by cleansing her from original sin. But such an interpretation of sanctification and redemption could not lead to the Definition and led St. Thomas to the denial of the doctrine.

THE SECOND PRINCIPLE

The second principle given by the author for his statement is this that St. Thomas says—"The Blessed Virgin should have all purity possible to be granted by God." The author quotes the following passage of St. Thomas: "It was necessary that the Mother of God should shine with the greatest purity, for anything is not worthily the receptacle of God, unless it is pure." (Summa Theol., p. I. II., q. 81, a. 5, ad 3.) But St. Thomas first uses this saying to meet an objection made to prove that, if Eve had only sinned and not Adam, the children would still contract original sin. The objection made is this: "Damascene says that the Holy Ghost came upon the Virgin purifying her, of whom Christ was to be born without original sin. But this purification would not have been necessary, if the infection of original sin would not be contracted from the mother. Therefore the infection of original sin is drawn from the mother and therefore, if Eve had sinned, her children would contract original sin, even if Adam had not sinned."

To this objection St. Thomas answers—"It must be said that this purification preceding in Mary (others read 'coming upon Mary') was not required to take away the transfusion (transmission) of original sin, but because it was necessary that the Mother of God should shine with

the greatest purity, for anything is not worthily a receptacle of God unless it is pure according to the Psalm 92:5, 'Thy house O Lord behooveth holiness.'" It is clear that St. Thomas speaks here of the purification which the Holy Ghost effected in Mary when she should become the Mother of God. St. Thomas says in III. Libr. Sent., dist. 3, q. 1, a. 2—"It is said from the words of Damascene that in the second sanctification the Holy Ghost came upon her purifying her "which can only be understood of the cleansing from concupiscence (fomes)." Therefore St. Thomas speaks here of the time when Mary conceived Christ, when as he says, Mary was totally cleansed from concupiscence, therefore it is wrong to apply these words to the first sanctification of Mary of which St. Thomas says that Mary was then delivered from original sin. Besides, it must be stated that the defenders of the Immaculate Conception used this argument of the greatest purity of Mary for proving her Immaculate Conception. But this proof was not admitted by St. Thomas for we read in S. Th. III., 27, art. 2, obj. 2: "As Anselm says, 'It is fitting that this virgin should shine with such a purity that under God none greater can be imagined'; therefore it is written, 'Thou art all fair, O my Love, and there is not a spot in thee.' But the purity of the Blessed Virgin would have been greater, if she had never been stained by the contagion of original sin, therefore it was granted to her to be sanctified before her flesh was animated." To this objection St. Thomas answers—"If the soul of the Blessed Virgin had not incurred the stain of original sin, this would be derogatory to the dignity of Christ. . . . After Christ the purity of Mary holds the highest place. For Christ did not contract original sin in any way whatever, but was holy in His very Conception,

but the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth from the womb." Therefore St. Thomas excluded the Immaculate Conception from the highest purity of Mary. If St. Thomas had believed in the Immaculate Conception, this would have been the place clearly to state it and to answer, "the sanctification of Mary took place not before her animation or before the infusion of the soul into the body, but at the first moment of the animation by the infusion of God's grace on account of the merits of Christ, the Redeemer, preventing the contraction of original sin or the infection of the soul; and thus Mary was immune from original sin not only in her birth but also in her Conception." His principles, however, did not lead him to this doctrine as contained in the Definition, but to the denial of it, by stating in express terms: "Christ did not contract original sin in anyway whatever, but was holy in His very Conception, but the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth."

The next quotation given by the Rev. author from St. Thomas is this: "One must believe that there was given to the Blessed Virgin whatever could be given." (III. Sent., dist. 3, q. 1, a. 1.)

Reply: This manner of quoting St. Thomas is altogether misleading. The Rev. author attributes these words to St. Thomas as if they expressed his own doctrine regarding the Sanctification of Mary so that they might be used for the Immaculate Conception. As a matter of fact, however, these words are found in the first objection made to prove that the Blessed Virgin was sanctified before the Conception of her flesh was finished. In this objection it is said that "since it must be believed

that there was given to the Blessed Virgin whatever could be given, it seems that she has been sanctified before Conception." It is evident that the words of an objection never state the real doctrine of St. Thomas unless it is clear from the answer. But St. Thomas' answer proves the very opposite, for he says—"Unless the nature had been sanctified in them (the parents) there could not be conceived from them a holy offspring, but a vitiated one on account of the vice of nature remaining in them. But the nature was not sanctified in them." Therefore St. Thomas in accordance with his doctrine would say that the Immaculate Conception could not be given to Mary because it would be derogatory to Christ, for then she would not have needed Redemption and Christ would not be the universal Redeemer.

THIRD PRINCIPLE

The third principle is given by the author in his statement "that a posteriority of nature is sufficient within a single instant of time."

Reply: This principle is true and was well known to St. Thomas, but, and this is the important point of the argument, St. Thomas never did use this principle in the question of Mary's sanctification. And why not? Because that distinction would directly oppose his doctrine of Mary's sanctification. Applying this principle to this question it could only mean that sanctification would follow animation with a posteriority of nature that therefore animation and sanctification would be in the same instant of time but that animation would naturally precede sanctification. Here we must remember two things, that according to St. Thomas the sanctification

of Mary means the cleansing of her soul from original sin and secondly that the act of animation naturally and necessarily causes original sin in the soul. If then animation naturally precedes sanctification, we have according to the order of nature, original sin in the soul. Thus the doctrine of St. Thomas, first, presupposes original sin for the act of sanctification and secondly, makes original sin naturally necessary in the soul on account of the act of animation. But now the question arises, is it possible that in the same instant of time there is in the soul both original sin and sanctifying grace? Bl. Scotus says that it is impossible, for it directly opposes the first principle of reason, it contains a contradiction, for in this case the soul would be in original sin and in sanctifying grace in the same instant of time. Therefore we cannot apply this principle of a posteriority of nature to the doctrine of St. Thomas regarding the sanctification of Mary when he says—"The Blessed Virgin was sanctified after animation." This doctrine necessarily demands that Mary in the first instant of animation was in original sin and afterwards was sanctified (cleansed from sin).

How does St. Thomas use this distinction of priority and posteriority of nature?

This distinction is used by St. Thomas with regard to the Divine Word (Christ), and applies only in the intellect and not in actual reality, because a single instant cannot be divided. The quotations used by the author to prove his assertion will clearly show this. For St. Thomas says in the first quotation (S. Th. III., q. 6, a. 4, ad 3)—"The Word of God is taken to be united to the flesh before the soul by the common mode whereby He is in the rest of creatures by essence, power and presence. Yet I say before, not in time but in nature; for the flesh is under-

stood as a being, which it has from the Word, before being animated, which it has from the soul. But by the *personal union* we must conceive the flesh as united to the soul before the Word, for it is from its union with the soul that it is capable of being united to the Word in Person; especially since a person is only found in rational nature."

The meaning of this argument is this: first the flesh has its own being as flesh and then it is animated by the soul and becomes animated flesh; its being as flesh it receives like other beings from God who is united with it by His essence, power and presence, for as St. Paul says (Acts. 17:28)—"In Him we live and we move and we are"; but this priority of its being flesh before its being animated flesh in Christ is priority of nature and not of time because in Christ the flesh was animated in the first instant of His Conception. But if there is question of the personal union in Christ, the union which comes from the Second Person of the Blessed Trinity in Christ, then, according to the intellect, it is necessary that the flesh is first united to the soul, because the flesh received only from the soul the capability of being united to the Word in person especially because a person is found only in the rational nature. This distinction of priority of nature is therefore only in the mind as far as the mental concept is concerned, since in the thing itself all takes place in a single instant. It is evident that St. Thomas uses this principle of priority of nature in this question only for the Conception of Christ which was miraculous. But St. Thomas never applied this principle to Mary's Conception which according to his doctrine was natural.

The next quotation does not serve the purpose of the author; on the contrary, St. Thomas asks—"Whether

Christ in the first instant of His Conception was sanctified by grace?" (III., q. 34, a. 1.) And he answers: "In the first instant of His Conception, Christ's body was both animated and assumed by the Word. Consequently in the first instant of His Conception Christ had the fullness of grace sanctifying His body and His soul." This passage indeed proves that a priority of nature may be in the first instant of Conception and that in Christ animation and assumption preceded the sanctification of His body. However, St. Thomas does not give to Mary what he gave to Christ, for St. Thomas teaches that the body of Christ was not only animated by the soul but also *sanctified,* which he denies with regard to Mary's body. The Conception of Mary's body according to St. Thomas was not only natural but even animal. But the answer of St. Thomas to the second objection of the same question will help our purpose.

The second objection in this question is: "Sanctification seems to be a cleansing from sin according to I. Cor. vi 11, 'And such some of you were, namely, sinners, but you are washed, but you are sanctified.' But sin was never in Christ. Therefore it was not becoming that He should be sanctified by grace." To this objection St. Thomas answers: "To be sanctified is to be made holy. Now something is made not only from its contrary, but also from that which is opposite to it, either by negation or by privation; thus white is made either from black or from not-white. We indeed from being sinners are made holy; so that our sanctification is a cleansing from sin. Whereas Christ, as man, was made holy, because He was not always thus sanctified by grace; yet He was not made holy from being a sinner, because He never sinned; but He was made holy from not-holy as man, not indeed by

privation, as though He were at some time a man and not holy; but by negation—that is, when He was not man He had not human sanctity. Therefore at the same time He was made man and a holy man."

This principle is well applied by Bl. Duns Scotus in proving the Immaculate Conception. Mary was made holy from not being holy, but not from being a sinner or being infected or unholy. St. Thomas, however, calls Mary's sanctification a cleansing from sin, which according to this doctrine states that she was made holy from being a sinner.

Again in the second article of the same question (S. Th. III., q. 34, a. 2d) St. Thomas asked—"Whether Christ as man had the use of free will in the first instant of His Conception?" The first objection in this question is this: "A thing is, before it acts . . . . therefore it seems impossible that He should have the use of free will in the first instant of His Conception." To this, St. Thomas answers—"Existence precedes action by nature, but not in time, but at the same time the agent has perfect existence and begins to act unless it is hindered." This principle will again prove against the author, for original sin always follows necessarily the formation of human nature. Therefore unless the contraction of original sin was hindered by grace when the human nature was formed in Mary, the contraction of original sin would follow as a natural consequence. Therefore, since St. Thomas nowhere says that the infection or contraction of original sin was hindered by grace (as is done by Bl. Scotus), this principle will not lead to the Definition. The last quotation (III., q. 34, a. 3) does not prove anything for the author, for St. Thomas says in this passage: "That which man has at the first moment of his creation in the ordinary

course of nature is natural to him, but nothing hinders a creature from receiving from God a gift of grace at the beginning of its creation. In this way did Christ's soul in the first instant of its creation receive grace by which it could merit." This only proves in favor of our position; Mary's soul could in the first moment (instant) of its creation receive grace. And unless she received it at the first moment she would in the ordinary course of nature have contracted original sin as this is but natural to fallen man. But never did St. Thomas state that Mary's soul was created in grace. The quotation speaks only of the soul of Christ.

As to the remark about the writer of the article in the Catholic Encyclopedia, it may be said that the theologians of the thirteenth century considered Mary's nature a fallen nature and they thought that her nature could not be a fallen nature in the same instant of time with the Immaculate Conception of her nature; for they considered that her fall, not only in Adam, but in her own person, was necessary for her redemption by Christ, as also St. Bonaventure expressly teaches.

FOURTH PRINCIPLE

The fourth principle is this: "Did not St. Thomas teach that the Blessed Virgin was granted more grace than any man or angel."

Reply: The quotation from St. Thomas (S. Th. III., q. 27, a. 5) to prove that the Blessed Virgin Mary was granted more grace than any man or angel refers to her sanctification in the womb, but this will not prove, in the sense of St. Thomas, Mary's Immaculate Conception; for in the same article (ad 2m) he says—"At first in her

sanctification she was delivered from original sin." Again, if St. Thomas says, "The Blessed Virgin Mary was purer from sin above all other saints," these words of St. Thomas do not prove anything for the Immaculate Conception, because St. Thomas uses this principle only to prove that Mary was sanctified before her birth after he had stated in the same article that the soul of Mary had been infected with original sin. Again, if he says, "that the Blessed Virgin Mary surpassed the angels in the plenitude of grace," St. Thomas would answer, after she received the plenitude of graces by her sanctification, that is, after the cleansing from original sin. For in the same treatise he says (in Expos. in Salut. Angel.)—"Christ surpassed the Blessed Virgin in this that he was conceived and born without original (sin) but the Blessed Virgin was conceived in original (sin) but not born."

FIFTH PRINCIPLE

The fifth principle is this: "The first man and the angels were granted grace at the very moment of their creation, though their creation preceded their sanctification with priority of nature." Reply: There is a vast difference between the pure angels and fallen man and also between the first man created in original justice and fallen man. First, the angel has no body, his pure nature was created in grace as St. Thomas teaches and therefore in the pure angel the creation of his pure nature preceded with a priority of nature (or, as others say, of time) the creation of grace. Secondly, the first man was created pure in his body and stainless and perfect in his soul and to this was added original justice. Original justice sanctified not only his soul but also his body and it was

the grace of the soul that sanctified the body. Thus in Adam the creation of the soul preceded with a priority of nature the sanctification of the soul; moreover, the animation of the body by the soul preceded with a priority of nature the sanctification of the body by the soul. But this is not the case in fallen man, in the descendants of Adam. The body generated is now a corrupted body, the grace given to the soul is not like original justice, grace now sanctifies only the soul, not the body; and the soul, if it is not previously sanctified by grace contracts (according to St. Thomas) by the very act of animation, the corruption of the body or original sin. Therefore the case of the pure angel and of the first man cannot be applied to Mary, for St. Thomas expressly teaches that Mary's body was wholly conceived in sin. Thus a singular grace and privilege was needed for Mary's Immaculate Conception which is in no way taught by St. Thomas, but by Bl. Scotus. Again, it was necessary that Mary's soul was created in grace which is nowhere stated by St. Thomas, but expressly taught by Bl. Scotus.

CHAPTER XIII

The Conclusion of the Rev. Author

(Homiletic Review, Dec. 1923, page 262)

The Rev. author now draws the conclusion. He says—"St. Thomas therefore has promoted directly the definition given by the Church."

Reply: First, the principles and the doctrine which St. Thomas used when speaking ex professo of the sanctification of Mary could in no way whatsoever promote the Definition, as they were in direct opposition to it. Secondly, the other principles taken from other statements of St. Thomas were not used by him with regard to Mary's Conception so that an Immaculate Conception could be proven from them.

The Rev. author continues—"He (St. Thomas) has promoted it indirectly also, by opposing the eight other Immaculate Conceptions and thus warning Catholic theologians to leave wrong paths and to take the right highway."

Reply: As shown before, St. Thomas in treating of Mary's sanctification does not mention or oppose the eight other Immaculate Conceptions. The words of St. Thomas do not contain any warning to Catholic theologians, but those who conscientiously followed him in this question, unfortunately took wrong paths.

That St. Thomas did not show the right highway which could and did lead to the Definition is clear from what

has been said. On the contrary, it was Bl. Scotus, the first great Defender and Champion of Mary's Immaculate Conception, who pointed out the right highway and his devoted followers never took wrong paths in upholding and defending his principles. The faithful disciples of Bl. Scotus are still fighting for the *right* and *full* idea of Mary's Immaculate Conception and for the *glorious Primacy* of Christ, the God-man, as the beginning, center and end of all creation and supernatural grace.

The Rev. author continues—"This advice of St. Thomas, however, was not followed by some Catholic theologians. In opposing these theologians the Dominican School was believed to be opposing the Immaculate Conception which became a dogma."

Reply: St. Thomas had clearly stated his opinion about Mary's sanctification without giving any advice or warning. The Dominican School, faithful to its oath, especially the first followers of St. Thomas who *best knew* his mind, tried to defend his opinion and opposed the Immaculate Conception as long as it was permitted by the decrees of the Popes.

The Rev. author continues—"Still, the Dominican School, supposedly against the definition, was the only one which was sustained by the Definition."

Reply: The history of this doctrine and the theological works of the two great schools, but especially the bulls of the Popes treating of this disputed question evidently prove that the Dominican School as far as it followed its leader opposed the doctrine of the Immaculate Conception which was always so strongly defended by the Scotistic School. But the assertion of the Rev. author that the Dominican School was "the only one which was sustained by the Definition" is false and lacks every historical and

scientific foundation. St. Thomas himself by pointing to his own words would loudly protest against such a bold and untrue statement. And what is the proof for such a statement?

The Rev. author says—"For the Immaculate Conception, as defined, is a conclusion of the Dominican theory of the Incarnation depending on Adam's sin."

Reply: This statement suggests the idea that the Scotistic theologians who defended the Immaculate Conception hold that the Incarnation of Christ took place independently of Adam's sin. But the contrary is true. For:

1. Never did Bl. Scotus or his School teach that Christ did not become incarnate to atone for all our sins and to become our Redeemer. Christ would not have been our Redeemer unless Adam and in him the whole human race had fallen and all had contracted sin with but one most glorious exception, the Immaculate Virgin Mary. Bl. Scotus expressly teaches that the *actual* Incarnation of Christ in a passible body was dependent upon Adam's sin.

2. What is held by Bl. Scotus and his followers is, that there was a still higher and nobler purpose of Christ's Incarnation than to free and redeem us from sin, namely to raise man and in man the whole creation to the highest honor of closest union with God for the greatest honor, glory, and love of God and this was the first and greatest end of Christ's Incarnation, as Bl. Scotus teaches.

3. The Definition clearly states the doctrine of the Immaculate Conception as taught by Bl. Scotus and his school, but it does not contain anything by which it could be proven that Christ would not have become man, if Adam had not sinned. The Dogmatic Bull rather favors this doctrine of the Scotistic School.

4. Why did St. Thomas and his school who held the

opposite view not draw the conclusion from their principles and defend the Immaculate Conception of Mary, or at least show in what sense Mary's Conception could and must be called Immaculate?

5. The Dominican theory of the Incarnation of Christ dependent on Adam's sin does not contain any principles from which the Immaculate Conception of Mary will or must follow.

6. St. Thomas was not altogether opposed to the doctrine that Christ would have become man, if Adam had not sinned. Besides stating that the opposite opinion could probably be upheld, he even says—"It could be answered according to the other opinion that those authorities (quoted against this opinion) speak of the arrival (of Christ) in passible flesh for redeeming (for the redemption would not have been, if the slavery of sin had not preceded), and not of His arrival in the flesh simply."[83] This clearly shows that St. Thomas did not see any connection between this doctrine and his doctrine of Mary's sanctification.

The Rev. author concludes—"It may be true that in the controversy concerning the Immaculate Conception a few Dominicans misunderstood the teaching of St. Thomas; but it is also true that the great public did misunderstand and does still misunderstand the position of the Dominicans."

Reply: The history of the controversy on this doctrine shows that a few Dominicans from time to time left the position of St. Thomas and defended the Immaculate

[83] *Ad ea vero quae in contrarium objiciuntur potest responderi secundum aliam opinionem, quod auctoritates illae loquuntur de adventu in carnem passibilem ad redimendum (redemptio enim non fuisset nisi servitus peccati praecessisset) et non de adventu in carnem simpliciter.* III. Libr. Sent., dist. 1, q. 1, a. 3.

Conception, until gradually the opposition ceased and the doctrine of the Immaculate Conception was declared an article of faith by the Dogmatic Bull of Pope Pius IX "Ineffabilis Deus."

Whoever rejects this verdict of history as unreliable must furnish historical evidence to the contrary.

If it should be asked, how we could have an Immaculate Conception according to the principles and doctrine of St. Thomas, it may be answered:

As there are only two actual conceptions of man there are only *two* ways in which according to St. Thomas there could be an Immaculate *Conception* of Mary.

A. If the corrupt, vitiated human nature had been healed or purified in the parents of Mary so that they would not have generated or propagated a corrupt vitiated offspring. But St. Thomas expressly and in terms denies this and says that God, indeed, could have done this, but it was not becoming.[84]

Thus St. Thomas denies expressly and in terms the passive Immaculate Conception of the body of Mary, the fruit of the active Conception of the parents. To this must be added that according to St. Thomas this corruption and infection remained in the body of Mary till the Conception of Christ, and thus at the moment of the soul's infusion the infection of Mary's body would naturally and necessarily pass over to her soul.

B. If God would have created the soul of Mary in sanctifying grace and thus preserved the Blessed Virgin at the first instant of her Conception by a singular grace as the Definition says; this would mean the passive Immaculate Conception of Mary's human nature by the infusion

[84] *Quod quidem Deus potuit facere sed non decuit.* (III. Libr. Sent., dist. 3, q. 1, a. 1.)

of a holy soul created in sanctifying grace. But this is also expressly denied by St. Thomas. When speaking not of the body but of the soul of Mary he says—"The sanctification of the Blessed Virgin could not have been fittingly (decenter) before the infusion of her soul, because she was not yet capable of (receiving) grace; not even in the very instant of the infusion, that namely by grace then being infused into her (soul) she might be preserved exempt from incurring original sin." Besides he expressly teaches that Mary was sanctified "soon after her Conception and the infusion of the soul."

Thus St. Thomas expressly denies that in the very instant or in the first instant of the infusion of Mary's soul sanctifying grace was infused; from which it follows that according to St. Thomas Mary's soul was not created in sanctifying grace; yet this was necessary if Mary's soul was to be prevented from incurring original sin. If St. Thomas had not given any reason for denying this (passive) Immaculate Conception of Mary, the Rev. author of the article might have been justified in looking for some reason in St. Bonaventure, who was of the same opinion as St. Thomas on this question. But St. Thomas gives his reason for denying the Immaculate Conception in the next sentence. He says—"For this was singular for Christ that He did not need Redemption, but that it was convenient for all to be redeemed by Him. But this could not be, if another soul would be found, that never had been infected by original sin (stain); and therefore this was conceded neither to the Blessed Virgin nor to any one except Christ." Moreover, it should be noted that the reason which the author took from St. Bonaventure to explain St. Thomas, forced even St. Bonaventure to the conclusion: "The sanctification of the

Blessed Virgin was *after* the contraction of original sin." Both St. Bonaventure and St. Thomas expressly taught that the soul of Mary was infected by original sin. They surely knew their own principles and would never have drawn this conclusion, if anyone could rightly say that their principles as understood by them could lead and did lead to the Definition of the Immaculate Conception.

In conclusion it may be justly stated: No principle which St. Thomas used when speaking of the first sanctification of Mary's soul could or did lead to the Definition. Never did St. Thomas say or even intimate by any expression that Mary was only under the necessity of contracting original sin but that in reality she did not contract it. Never did St. Thomas say that the redemption or sanctification of Mary meant her preservation from original sin. But he did say that Mary contracted original sin, and that as a sin it could only be in her soul, and that it was not granted to Mary that her soul was not infected by original sin; and that the grace of her first sanctification of which only her soul could be capable was the cleansing from original sin. He constantly upheld this doctrine because he thought that otherwise Mary would not have needed Redemption, and Christ would not have been the Redeemer of all. There cannot be the least doubt as to the real doctrine and position of St. Thomas regarding the Immaculate Conception. But how different is the doctrine and position of Bl. Scotus, the Doctor and Defender of Mary Immaculate, as will be shown by the following chapter.

CHAPTER XIV

The Doctrine of Bl. Scotus Compared with the Doctrine of St. Thomas

A.

What Immaculate Conceptions may we attribute to Mary according to the doctrine of Bl. Scotus?

1. The ideal Immaculate Conception of Mary in the will and mind of God. Bl. Scotus teaches that not Adam but Christ is the moral head of the human race; that Christ is the original source of every grace for men and angels; that even Adam owed his original justice to Christ; that therefore Christ as man was the first being in the eternal decree of God; that Christ in His human nature is in full reality as St. Paul calls Him, "the first born of every creature," that everything else has been made for the glory of Christ, but Christ for the glory of God. As will be more fully explained in Chapter XVI, Bl. Scotus teaches that God decreed the Incarnation of Jesus Christ before the creation of angels and of man; that consequently Christ would have become man, even if Adam had not sinned; that therefore the first purpose of Christ's Incarnation was to deify or elevate in Christ to the highest glory every creature, but especially the human nature. Thus the whole human race originally belonged to Christ

as its moral head. But by the sin of Adam, Satan subjected the human race to his own power. God then decreed that, notwithstanding the fall of the human race, Christ should become Incarnate but now in a passible body, and, by offering satisfaction for the sins of man, redeem or buy back the human race from the devil. God therefore decreed that the *actual* Incarnation of Christ should take place in a mortal passible human nature. But God had decreed that Christ should become man through Mary. Then, if Christ was decreed before Adam, Mary also was included in the *same decree* as is stated in the Dogmatic Bull of the Immaculate Conception; therefore also Mary was decreed before Adam. As Mary was nearest to Christ, Christ decreed for her and merited for her the greatest share of His graces. In this doctrine neither Christ nor Mary fell in Adam, and this doctrine of Bl. Scotus gives us the first ideal Immaculate Conception of Mary in the will and mind of God. In this sense we may explain the words of Bl. Scotus when he says that Christ prevented by His most perfect Mediation sin from ever being contracted by Mary and He prevented Mary *from ever contracting* it, in other words He prevented her from the actual contraction and from the necessity of contracting it, or as Bl. Scotus says, "from sin contracted and to be contracted." (See last chapter, page 211.)

2. The Immaculate Conception of Mary's body. Christ should be a descendant of Adam. But He could be a descendant of Adam only according to His body, as the soul is created by God. God then decreed that Christ should take His body from the Blessed Virgin Mary; and therefore it was necessary that Mary should be a natural daughter of Adam so that through Mary Christ would be

a descendant of Adam. Adam, however, had lost original justice for himself and for all his children. Original justice had sanctified both the soul and the body of Adam, its loss had infected both the soul and the body. This loss is transmitted by the act of propagation to all the children and thus causes original sin in the children. The parents, however, propagate only the body while God creates the soul. After the fall of Adam the parents propagate without possessing the gift of original justice in their body, and therefore, they commonly generate with concupiscence of the flesh, which makes the conception of the body on the part of the parents, a stained conception and will naturally produce a stained offspring. Now as to the Conception of Christ's body, this work was done by the Holy Ghost in the purest Virgin Mary; the body of Christ was formed by the Holy Ghost from the purest blood and flesh of Mary because as Bl. Scotus says the blood of Mary was never informed or animated by a sinful soul and thus the Conception of Christ's body was the most pure and holy both on the part of Mary and on the part of Christ. It was fitting then that also the body and the flesh of Mary should have been always pure and without stain. This would be the case if God in a special manner purified, sanctified, and assisted the parents of Mary, St. Joachim and St. Ann, so that they performed the act of generation without the least concupiscence of the flesh, as it would have been done in the state of original justice. This would make the active Conception of Mary's body on the part of Mary's parents most holy and pure. Besides this, we may say that also the matter from which the body of Mary was to be conceived or formed had been previously purified from every stain. But if this perfectly pure active Conception of Mary's body on the

part of Mary's parents should not be conceded, Bl. Scotus absolutely demands that the passive Conception of Mary's body was without any concupiscence or without lust therefore pure and immaculate. For he says, III. Libr. Sent., 3, q. 1—"If it should be argued that (in the Conception of Mary) there was concupiscence it is false concerning the *conception* of the *natures,* though it could be conceded to have been in the Conception and mixture of the seeds." Therefore even if there should have been any concupiscence on the part of Mary's parents in their act of generation, according to Bl. Scotus there was no concupiscence in the passive Conception of Mary's natures. The natures in Mary are the nature of her body and the nature of her whole human being formed by the union of the soul with the body. Thus according to Bl. Scotus both Conceptions of Mary's Natures were without concupiscence therefore stainless and immaculate.

3. The Immaculate Conception or rather the holy creation and infusion of Mary's soul, when God created her soul in sanctifying grace, thus preventing original sin in her soul. Again and again, Bl. Scotus demands that at least it be admitted that the soul of Mary was created in grace by God prevailing with His greater power over nature and thus preventing any infection or sin in the soul of Mary.

4. The Immaculate Conception of Mary's whole nature. The union of her sanctified soul with a pure stainless body (a body free from concupiscence) produced then the Immaculate Conception of her whole human nature and of her person, and thus the entire Conception of Mary was without any stain of sin, or Immaculate.

5. But since Mary was a natural daughter of Adam and was conceived according to the common manner of

propagation, if she would not have been chosen from all eternity to be the Mother of Jesus, she would have contracted original sin, but Jesus Christ, applying to Mary, His Mother, the greatest share of the graces merited by His life, passion and death, prevented in Mary the contraction of the least stain of sin, and thus saved Mary from the least fall or stain of sin. This preservation was then for Mary a singular grace and privilege, because it was granted only to her, and thus the doctrine of Bl. Scotus perfectly agrees with the Definition, which says—"The Most Blessed Virgin Mary in the first instant of her Conception by a singular grace and privilege granted her by Almighty God in view of the merits of Jesus Christ, the Savior of the human race had been preserved free from every stain of original sin."

We may confidently say that Blessed Scotus did not only give the right principles which led to the Definition but that his doctrine is the doctrine proposed in the Definition, for he teaches: 1, that the *Blessed Virgin* was preserved in the first instant of her Conception from *every* original sin by Almighty God Who created her soul in sanctifying grace; 2, that Christ the universal Redeemer and Mediator had merited this for her alone by the highest act of His mediation; 3, that this singular grace was given her in virtue of the foreseen passion of Christ; and 4, that she would have contracted original sin, if her nature had been left to herself, and if she had not been preserved by the power of God prevailing over nature, which proves her Immaculate Conception to be her singular privilege.

B.

What Immaculate Conceptions of Mary did St. Thomas deny? Every one. For St. Thomas teaches:

1. "Mary could in no way be sanctified in her parents."[85]

2. "Mary could not even be sanctified in the very act of her Conception."[86]

3. "The whole body of the Blessed Virgin was conceived in original sin."[87]

4. "Mary could not be sanctified before the infusion of the rational soul."[88]

5. "Mary was not sanctified in the very instant of the infusion of her soul."[89]

6. "Mary was not sanctified until after all in her, both body and soul, were perfected."[90]

7. "Mary was sanctified after animation, but when this sanctification was done is not definitely known, at least before her birth as this was also granted to Jeremiah the prophet and to John the Baptist."[91]

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[85] *Nullo modo in parentibus sanctificari potuit.* III. Libr. Sent., dist. 3, q. 1, a. 1.

[86] *Neque etiam in ipso actu conceptionis ejus sanctificari potuit.* Ibidem.

[87] *Corpus B. Virginis totum fuit in originali peccato conceptum.* S. Theol. III., q. 31, a. 7.

[88] *Ante infusionem animae rationalis Beata Virgo sanctificari non potuit.* III. Libr. Sent., dist. 3, q. 1, a. 1.

[89] *Sanctificatio Beatae Virginis non potuit esse decenter . . . . in ipso instanti infusionis.* Ibidem.

[90] *Beata Virgo non fuit sanctificata nisi postquam cuncta ejus perfecta sunt, scilicet et corpus et anima.* S. Theol. III., q. 27, a. 2.

[91] *Relinquitur quod sanctificatio B. Virginis fuerit post ejus animationem.* S. Th. III., q. 27, a. 2. *Quae (sanctificatio) quando determinate fuerit, incertum est.* III. Libr. Sent., d. 3, a. 1, a. 1. *Beata Virgo ante nativitatem ex utero sanctificata fuit . . . si enim Joannes et Hieremias (in utero) sanctificati sunt, multo magis Virgo.* Id.

8. "Mary was sanctified *soon after* the Conception and infusion of the soul."[92]

9. "In her first sanctification Mary was purified from the stain of original sin and from the personal stain of sin."[93]

10. "In her first sanctification concupiscence was not taken away but remained fettered in her, till the moment of the Conception of Christ when by the second purification the Holy Ghost purified her also from the evil concupiscence."[94]

He only concedes that the matrimonial act on the part of Mary's parents was meritorious or sinless, but as they conceived Mary with the habitual concupiscence of the corrupt vitiated nature, St. Thomas concedes neither a perfectly pure active Conception nor any passive Immaculate Conception of Mary.

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[92] *Creditur quod cito post conceptionem et animae infusionem fuerit sanctificata.* Quodlib. VI., a. 7.

[93] *Primo in sua sanctificatione fuit liberata a culpa originali.* S. Th. III., q. 27, a. 1. *Beata Virgo sanctificata fuit in utero quantum ad maculam personalem.* Ibidem a. 1.

[94] *Videtur melius dicendum quod per sanctificationem in utero non fuerit sublatus B. Virgini fomes secundum essentiam sed remanserit ligatus, postmodum in ipsa conceptione carnis Christi, in qua primo debuit refulgere peccati immunitas, credendum est, quod ex prole redundaverit in matrem, totaliter fomite subtracto.* S. Th. III., q. 27, a. 3. *In secunda vero sanctificatione essentialiter fomes ille subtractus est.* III. Libr. Sent., dist. 3, q. 1, a. 2.

CHAPTER XV

The Immaculate Conception of Christ Compared With the Immaculate Conception Of Mary

Two questions may be raised in connection with the doctrine of the Immaculate Conception of Mary. First, what difference is there according to the doctrine of Bl. Scotus between the Immaculate Conception of Jesus Christ and that of the Blessed Virgin Mary? Secondly, did the Blessed Virgin contract at least the debt of original sin, or was she under the necessity of contracting it?

In answer to the first question Bl. Scotus teaches that the Conception of Christ was the work of the Holy Ghost, therefore without the least stain, most pure, most holy, immaculate. Mary, however, was not entirely passive in the Conception of Christ, but cooperated with the Holy Ghost and did her part as the Mother of Jesus. The body of Christ was formed by the Holy Ghost from the purest blood of Mary; thus a most pure body was conceived which gave to Christ an Immaculate Conception of His body. At the same instant the soul of Christ was created most pure and most holy and joined to His Immaculate body. This made the passive Conception of Christ's human nature most pure, holy, and Immaculate. At the same instant the Immaculate human nature was

assumed by the Second Person of the Blessed Trinity, and this union of the human and divine nature in the Second Person of the Blessed Trinity gave us Jesus Christ, the Son of God and the Son of Mary. All was done by the Almighty power of God in the first instant of Christ's Conception. Thus the entire actual Conception of Christ was without the least stain of original sin in His body, in His soul and in His entire human nature. But even if Christ would have been only a mere man, He would not have contracted original sin, because He was not conceived in the natural manner. Although Christ was a descendant of Adam and though He had a perfect human nature, yet He was not a natural son of Adam, as He had not descended from Adam by the common mode of human generation or propagation. Christ was miraculously conceived and generated. Besides, the Incarnation (or Conception) of Christ was decreed by God before God decreed the creation of any other being; therefore before Adam and before Adam's fall. Christ did not fall in Adam. Christ and not Adam was the moral head of the human race and the source of all graces.

But though Christ and Mary were decreed before Adam, yet in the actual execution of God's decrees, Adam was first created after the *image* of *Christ* and was made the natural or physical source of the human race. Thus Christ, the God-man was the prototype. For the glory of Christ and through the merits of Christ, Adam as the natural parent and source of the human race received not only for his own person but for the whole human race dependent upon him the supernatural gift of original justice with the obligation of preserving it and of transmitting it to all his descendants. As a consequence the conception of every descendant of Adam would have been Immaculate and every descendant would have received original justice

on account of being a natural descendant of Adam. The body would have been conceived and generated without the least concupiscence on the part of the parents as well as on the part of the offspring, and God would have created the soul with original justice. Thus a holy soul would have been joined to an Immaculate body which would have made the Conception of the entire human nature Immaculate and holy as a supernatural adjunct to every human nature on account of having descended from Adam. However, the sin of Adam lost original justice for all his descendants and this made the Conception of every human body and every human nature devoid of original justice and thus stained and tainted on account of the natural descent from Adam by natural propagation. But Christ's body was miraculously conceived and therefore Christ's Conception could not have the natural original corruption, but was entirely Immaculate.

Also Mary's Conception was perfectly pure and free from the least stain of sin, and the grace for her soul depended only on Christ and in no way on Adam; thus like Christ, Mary had not fallen in Adam. But Mary was to be a natural child of Adam, and therefore she should be conceived by parents who had descended from Adam by natural propagation. Since Mary was conceived by natural propagation, this natural propagation would not give her original justice, as would have been the case in the state of original justice. If Adam had not sinned, the parents of Mary would have transmitted original justice to Mary together with the human nature. Therefore Mary's Conception was like that of Christ only in these respects. 1. It was free from the least stain of sin. 2. Like Christ, Mary had not fallen in Adam; therefore she had not lost original justice in Adam; she

was neither a debtor nor a loser of original justice in Adam, and from that source original sin could not enter into her soul at the moment of its creation The grace for Mary's soul had been decreed by God before Adam and Adam's fall; and therefore could not be lost in Adam's sin.

But Mary's Conception differed from that of Christ in this respect that she was a natural daughter of Adam and that she was conceived by natural generation of her parents. If Adam had not sinned, her body would have been naturally generated without any concupiscence on the part of her parents, as it would have been in the state of original justice. But now after Adam's fall Mary's body like the bodies of other descendants of Adam should have been generated without the gift of original justice on the part of the parents and if then Mary's body and Mary's nature had been left to itself or to its natural condition, Mary could not and would not have received original justice in consequence of her common generation, and from that source original sin should, could, and would have been in her body and nature. Thus as a child of Adam, Mary should not have received original justice or sanctifying grace on account of her common generation and descent from Adam. In other words, Mary could never claim original justice as a natural child of Adam, which claim she would have had, if Adam had not sinned. Her parents when conceiving Mary could not naturally claim nor naturally have an active Immaculate Conception of Mary, as they did not naturally possess original justice. But now we must consider that Mary should be not only a natural daughter of Adam, but first of all the Mother of Jesus, the Mother of God, and this relation of Mary to Christ is not natural, not due to her human nature as

such but is next to the Incarnation of Christ, the greatest supernatural work of God, and the most excellent grace and the first grace merited by Christ for another. Christ as man owed His Incarnation to the purest love of God, Mary, however, owes her dignity as Mother of Christ to Jesus Christ, the God-man. This supernatural dignity of Mary served to protect and preserve Mary's nature from whatever was incompatible with her dignity above all from sin—even the least stain of sin. A body conceived and generated in a natural manner even as regards ordinary children of Adam is not worthy of receiving a soul with original justice or with grace. Therefore a body naturally conceived with the corruption or stain of original sin would surely not be worthy of receiving a soul created with a grace and holiness which is the highest and greatest next to Christ's. Christ, then, owed it to His Mother, owed it to the holiest soul of Mary that her body also should be the purest and holiest conceivable and therefore free from the least stain of original sin.

It was therefore necessary that either the parents of Mary at the moment of the generation of Mary were entirely purified and sanctified so that they generated the body of Mary without the least concupiscence, as they would have done in the state of original justice; or that the matter out of which the body of Mary was to be formed was previously purified from every stain, or that at the moment of the Conception of Mary every stain was kept away from the formation of her body. In this manner a most holy and pure body would be formed, a body worthy to receive the most holy soul of Mary. For this Immaculate Conception of Mary's body, Mary needed the special intervention of God, and a most singular act of Christ's Redemption, as her body, naturally generated,

if left to itself would have contracted the stain of original sin, namely virtual original sin, material original sin so that when such a body would have been united with the soul, the body would have been the natural cause of the formal original sin in the rational soul, a soul created by God without original justice. For the Immaculate Conception of her body Mary and her parents or at least Mary, needed the actual application of Christ's Redemption redeeming or preserving her flesh from the corruption of sin or stain that otherwise would have been in her body. This freedom from any bodily stain or defect Mary owed to the foreseen merits of the passion of Christ. Thus Mary was immaculate in body and soul from the first moment of the existence of her body and soul. And this spotless purity of her body was most becoming to her because into this body a most holy soul was to be infused and from this body was to be formed the most holy body of Christ.

The great difference between the Immaculate Conception of Christ and of Mary consists then in this, that the body of Christ not being formed by natural generation was not subject to sin, and was thus by its own nature free from any taint of original sin, as it would have been in the state of original justice. But the body of Mary being formed by natural generation, would have naturally contracted the taint of original sin as in all other children of Adam, but this was prevented by a singular grace and privilege of Almighty God and thus every taint or stain of original sin was kept away in the very first instant of her Conception. This is what Bl. Scotus demands for Mary; an Immaculate Conception for both natures in Mary, and a Conception without any concupiscence for both natures. As concupiscence or the lack or privation

of original justice is both the consequence and the cause of original sin, the consequence in the parents and the cause in the children, its absence in the Conceptions of both natures of Mary made her Conception Immaculate in its first moment, first for her body, then for her whole human nature when her holiest soul was united with her purest body.

Therefore, as a mere daughter of Adam, by natural generation Mary would have been under the necessity of contracting original sin in her body, but as the chosen mother of Jesus and decreed by God with the highest purity in body and soul Mary was not and could not be under the necessity of contracting original sin.

We may then say Christ redeemed Mary not from original sin because she never had the least stain of original sin, but He redeemed or rather saved or preserved her from the necessity of contracting the least stain of original sin. Through the merits of Christ Mary fell neither in her own person nor in Adam. "Tota pulchra es Maria et macula originalis non est in te." "Thou art all fair, O Mary, and the original stain is not in thee."

CHAPTER XVI

The Motive of the Incarnation

(For the Latin texts see Appendix E, page 261)

Concerning the motive of the Incarnation of Christ, Bl. Scotus teaches: "I say that the fall (sin) was not the cause of the predestination of Christ. Even if neither an Angel nor man had fallen, yet Christ would have been thus predestined, even if no other persons would have to be created, but Christ alone. This I prove, because every one who wills according to order, first wills the end, then those things which are more immediate to the end. But God wills with the greatest order, therefore He wills thus. Therefore He wills first Himself and all that are intrinsic to Himself. As regards the extrinsic beings, the more immediate is the soul of Christ, therefore for every merit and before every demerit He foresaw Christ to be united to Himself in the unity of the person" . . . .

"If the fall would have been the cause of the predestination of Christ, it would follow that the greatest work of God would be merely an occasional one, because the glory of all will not be intensively so great as will be the glory of Christ and that God would have omitted so great a work on account of the good deed of Adam, namely, if he had not sinned, seems to be very unreasonable.

"Therefore I say thus: First God loves Himself. Secondly He loves Himself for others, and that is a chaste

love. Thirdly, He wishes to be loved by another who can love Him in the highest degree, speaking of a love outside of Himself. Fourthly, He foresaw the union of that nature, which must love Him in the highest degree, even if no one would have fallen.

"How, then, must be understood the authorities of the Saints who state that there would not have been a Mediator, unless some one would have been a sinner? And many other authorities which seem to declare the opposite (opinion)?

"I say that the glory has been ordained for the soul of Christ and for His flesh (body), as it can belong to His body and as it has been conferred on His soul in its assumption, unless, that on account of a higher good this should have been deferred in order that by a Mediator who could and should (do it), the human race would be redeemed from the power of the devil, because a greater glory was the glory of the blessed souls than the glory of the flesh (body) of Christ, and therefore in the fifth instant He saw the Mediator coming Who would suffer and redeem His people, and He would not have come as a Mediator, as one who would suffer, as one who would redeem, unless there would have been some who had to be redeemed, but immediately the whole Christ would have been glorified." (Report. Paris. III. Libr., dist. 7, qu. 4.)

"In all the works of God there has not been any work of mere (pure) grace except only the Incarnation of the Son of God and this, if for that no merits preceded, which is true indeed in the divine ordination concerning that Incarnation." (Libr. Sent. IV., dist. 22.)

An Explanation of the Doctrine of Bl. Scotus Concerning the Motive of the Incarnation of Jesus Christ

The fall or sin of Adam was not the cause that God predestined Christ or decreed the Incarnation of Christ. On the contrary, before any fall or sin either of angel or of man, God decreed the Incarnation of Christ. Of the beings outside of God, Christ in His human nature was even the first being decreed by God. The Incarnation of the Son of God was then the first object of God's holy Will and infinite Love. This is proven by Bl. Scotus in the following manner.

God wills and loves every thing with the greatest order. Therefore He wills first the only real end of His being and action, and this is His own Honor and Glory. Therefore God wills and loves (for His Will is Love) first Himself and whatever is within Himself for His own Glory. As to the beings outside of Himself, the being next to God is Christ and especially the soul of Christ, for the spiritual is nearer to God than the material, the soul is nearer to Him than the body. As Christ, then, in His human nature, is next to God, the first being that God willed outside of Himself was the union of the human nature of Christ with the divine nature in the unity of the second person of the Blessed Trinity.

Merit and demerit can come only from a being outside of God. Since the first being decreed by God is Christ Incarnate, there can not be any merit or demerit before Christ. The merit with God can only start with Christ Incarnate, Who is the first source of all grace and merit with God. Therefore, every real merit presupposes the Incarnation of Christ. Thus, as Bl. Scotus says, for every

merit and before every demerit God foresaw Christ to be united to Him in the unity of the Divine Person. The Incarnation of Christ was thus decreed by God before the fall of the angel and before the fall of man. Christ was even the Savior of the Angel, as St. Bernard says.

But next to Christ and nearest to God after Christ is the Blessed Virgin Mary; this would prove that Mary and her grace and glory was decreed next to that of Christ on account of the merits of her Incarnate Son, Who should do the most for His own Mother.

If the fall or sin of Adam would be the real cause of God's decree of the Incarnation of Christ, it would follow that the greatest work of God was not first, not directly, not absolutely willed by God, but was only occasioned, and that by the occasion of the greatest evil, mortal sin. But the Incarnation of Christ is indeed the greatest work of God, for the greatness of God's work must be measured by the amount of grace and glory bestowed by God on the being made by Him. Bl. Scotus now says that the glory of the soul of Christ is intensively greater, than the glory of all others, of all the angels and saints. Therefore, this grandest work of God, the Incarnation, must be directly and absolutely willed, decreed, and loved by God, and it seems very unreasonable to think that God, on account of a good act of Adam, namely, if Adam had obeyed, would not have willed and decreed this His grandest work, the Incarnation of Christ.

The Incarnation of Christ is not only the grandest work of God, it is also the only work of mere grace, the work of the highest Goodness and purest Love of God, as it was not merited in any way, but is the source of every real merit with God. The angels merited and men merit only with, in, and through Christ their King. We need

not thank Adam's disobedience for this grandest work of God, but only God's infinite Love and Liberality for us.

In the decrees of God we may distinguish the following instances of nature: First, God loves Himself, for God alone, the Highest Being, can be the first object of His Will and Love, and God loves Himself only for His own sake. Secondly, since true love is generally communicative and diffusive of its goods, God also loves Himself for others, by willing and decreeing to communicate His goods also to other beings outside Himself, but if God loves other beings, this love can be only a pure, a chaste, a well regulated love, therefore, a love that truly belongs to Him alone, that can not rest in the creatures, but will return and end only in Himself. God loves Himself for and in the creatures. Thirdly, God can decree and love another being only to be loved in return by that being and this must be a love worthy of the infinite Love of God. Thus God decrees and loves as the first being outside of Himself that being who can and will love Him in the highest degree, as far as it is possible. But Christ, the Man-God, received in the Incarnation the highest good and love of God and therefore Christ in His human nature, especially in His soul, must and does return the highest possible love to God. Thus was the Incarnation of the Son of God decreed before any fall, sin, merit, or demerit, in order to render to God the highest honor, praise and love as God really deserves it for His infinite Love. How, then, must we explain the sayings of the Saints who state that Christ would not have been incarnate, unless there would have been a sinner.

Bl. Scotus answers: The glory was decreed for the soul and the body of Christ, as it can belong to the flesh (body) and as it was conferred upon the soul, when the

soul was assumed by the Divine Person. Thus the soul of Christ was at once glorified and also the body of Christ would have been glorified at once, unless this glorification of Christ's body had to be postponed for the sake of a higher good to be obtained. This higher good was the redemption of the human race from the power and slavery of satan. For the glory of the blessed souls who will be redeemed, and eternally saved and glorified, is a higher good than the mere glory of the flesh and body of Christ. Therefore, after the fall and sin of man, God decreed that Christ sacrifice the glory of his body and appear now, not in a glorified but in a passible body in order to redeem the human souls. Christ, the Incarnate God, was the only one who could and should redeem fallen man, for as God-man, free from every sin and most pleasing to God, He alone could offer adequate satisfaction and atonement for sin, and as the Man-God, the first-born of men in the decree of God, the moral head of the human race which by first right belonged to Him and by sin had fallen into the power of satan, Christ should redeem His people. Thus after Adam's sin God decreed that Christ should be incarnate in a passible body in order to suffer and atone for sin and redeem fallen man. But, if there had been no one to be redeemed, Christ would not have come as a Mediator who would suffer and redeem, and the glory of His body would not have been delayed, but the whole Christ both in His soul and in His body would have been glorified immediately. Thus, as Bl. Scotus teaches, in all the works of God there is only one work of mere grace and purest love of God for which there was no previous merit, the Incarnation of Jesus Christ, and this is true for the eternal decree of the

Incarnation and for the actual Incarnation at the moment of Christ's Conception.

As the Incarnation of the Son of God is the work and expression of the highest and purest Love of God for His creatures and especially for man, it follows that the first and principal motive of the Incarnation for God was to receive in return the highest and purest love of man by the Man-God, Jesus Christ. Christ is both the most beloved Son of God and the most loving Son of the Heavenly Father. Christ even in His human nature, in His most beautiful soul loves God in the highest degree, more than all angels and men. In this way Christ fulfills in Himself in the highest degree the first and greatest commandment: "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul, with thy whole mind, and with all thy strength." By union with Christ, by love of Christ, by Christ living in us and by our living in Him, we also shall best fulfill this first commandment, as God wishes it to be done.

The Redemption of fallen man was the second purpose of the Incarnation of Jesus Christ, the fulfillment of the second greatest commandment: "Love thy neighbor as thyself"; the practical proof of the words of Christ: "Greater love than this no man hath, that a man lay down his life for his friends." This the Man-God did by assuming a passible body and by dying for our redemption. That we, too, may fulfill the second greatest commandment in the best manner, Christ says to us: "Love one another as I have loved you." Applying this beautiful truth, St. John says in his first epistle, ch. 3, v. 16: "In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren." We show this best love for

our neighbor by an ardent desire and a constant endeavor to save our neighbor, as Christ saved us. "God is charity, and he that abideth in charity, abideth in God, and God in him."

I wish to close the whole treatise with the beautiful words of the Doctor of Mary, Bl. Scotus, who says in Rep. Paris. Libr. IV., dist. 22: "It is a greater benefit of God and a greater grace simply to conserve this one in innocence than to release or remit to another his sins after he has fallen from innocence. And therefore God bestowed a greater benefit and grace upon the Blessed Virgin and upon the holy Angels by confirming them in perpetual innocence that they might not sin, than if He would remit to them their sins or would justify them from sin, because never to have sinned is the greatest gift." Bl. Scotus thus compares the Blessed Virgin Mary with the holy Angels in this that God conserved her in innocence and confirmed her in perpetual innocence, and that she never sinned. What an honor for Mary Immaculate, and what strong incentive for all lovers of the Immaculate Conception to avoid every sin and thus to resemble our Immaculate Mother always more and more. For, that Mary considers her most spotless purity and "never to have sinned" her dearest gift of God, she clearly showed, when, being asked her name at Lourdes, she said:

"I AM THE IMMACULATE CONCEPTION."

APPENDIX A

St. Thomas de Sanctificatione B. Mariae Virginis (Pag. 55)

1. Sum. Theol. III., q. 27, a. 2: "Sanctificatio Beatae Mariae Virginis non potest intelligi ante ejus animationem, duplici ratione: *primo* quidem, quia *sanctificatio,* de qua *loquimur,* non est nisi *emundatio a peccato originali;* 'sanctitas enim est perfecta munditia,' ut Dionys. dicit."

Libr. Sent. III., dist. 3, q. 1, a. 1: "Utrum beata Virgo fuerit ante sanctificata quam conceptio ejus finiretur." . . . "Respondeo dicendum, quod sicut dixit Dionysius 'sanctitas est ab omni immunditia libera et perfecta et immaculata munditia,' unde, cum sanctificari sit sanctum fieri, oportet quod sanctificatio *emundationem ab immunditia spirituali ponat,* prout *nunc* de *sanctificatione loquimur.*"

2. Sum. Theol. ut supra: "*Culpa* autem non potest *emundari* nisi per *gratiam,* cujus *subjectum* est *sola creatura rationalis;* et ideo ante infusionem animae rationalis Beata Virgo sanctificata non fuit."

Libr. Sent. ut supra: "*Emundatio* autem a *spirituali macula, scilicet culpa,* sine gratia esse non potest, sicut et tenebra non nisi per lucem fugatur, unde sanctificatio tantum ad eos pertinet qui gratiae capaces sunt, et quia *proprium subjectum gratiae* est *rationalis natura,* ideo ante infusionem animae rationalis beata Virgo sanctificari non potuit."

3. Sum. Theol. ut supra: "Sanctificatio Beatae Virginis non potest intelligi ante ejus animationem . . . *secundo,* quia cum *sola creatura rationalis* sit *susceptiva culpae, ante infusionem animae rationalis proles concepta non est culpae obnoxia.*"

Libr. Sent. ut supra: "Gratia sanctificationis praecipue originali peccato opponitur. Cum ergo *ante animationem in prole peccatum originale esse non possit,* quia *proprium subjectum culpae* est *anima rationalis,* videtur quod ante animationem beata Virgo sanctificata non fuerit."

4. Sum. Theol. ut supra: "Si *quocunque* modo ante animationem Beata Virgo sanctificata fuisset, *nunquam incurrisset maculam originalis culpae.*"

5. Sum. Theol. III., q. 27, a. 1: "Peccatum originale trahitur *ex origine,* in quantum per eam communicatur *humana natura,* quam *proprie respicit peccatum originale: quod quidem fit, quando proles concepta animatur:* unde *post* animationem nihil prohibet, prolem conceptam sanctificari: postea enim non manet in materno utero ad accipiendam humanam naturam, sed ad aliqualem perfectionem ejus, quod jam accepit." Haec est responsio Sancti Thomae ad objectionem 4 quaestionis: "Utrum B. Virgo Mater Dei fuerit sanctificata ante nativitatem ex utero." Objectio 4 erat haec: "Peccatum originale contrahitur ex origine, sicut peccatum actuale ex actu: sed quamdiu aliquis est in actu peccandi, non potest a peccato actuali mundari; ergo etiam nec Beata Virgo a peccato originali mundari potuit, dum esset adhuc in ipso actu originis in materno utero existens."

6. Libr. Sent. III., dist. 3, q. 1, a. 1: "Sanctificatio beatae Virginis non potuit esse *decenter* ante infusionem animae, quia gratiae capax nondum erat, sed *nec* etiam *in ipso instanti infusionis,* ut scilicet per gratiam *tunc* sibi

infusam *conservaretur, ne culpam originalem incurreret.* Christus enim hoc singulariter in humano genere habet ut redemptione non egeat, quia caput nostrum est, sed omnibus convenit redimi per ipsum."

Sum. Theol. III., q. 27, a. 2: "Si quocunque modo ante animationem Beata Virgo sanctificata fuisset, nunquam incurrisset maculam originalis culpae et ita *non indiguisset redemptione* et *salute,* quae est per Christum, de quo dicitur Matth. 1: 'Ipse salvum faciet populum suum a peccatis eorum.' Hoc autem inconveniens est, quod Christus non sit Salvator omnium hominum, ut dicitur I. ad Tim. 4; unde relinquitur, quod *sanctificatio* B. Virginis fuerit *post ejus animationem.*"

Libr. Sent. III., dist. 19, qu. 1, a. 4: "Per peccatum primi parentis totum genus humanum alienatum erat a Deo . . . et iterum in potestatem diaboli usurpantis deveneramus, cui consentiendo homo se subdiderat, quantum in ipso erat. . . . Et ideo per suam passionem Christus duo fecit; liberavit enim nos a potestate hostis . . . et iterum satisfaciendo pro culpa, Deo conjunxit, et domesticos Dei et filios fecit. Unde ista liberatio duas rationes habuit emptionis; in quantum enim a potestate diaboli eripuit, dicitur nos redemisse, sicut rex regnum occupatum per laborem certaminis redimit; inquantum vero Deum nobis placavit, dicitur nos redemisse, sicut pretium solvens suae satisfactionis pro nobis, ut a poena et a peccato liberemur."

7. Sum. Theol. III., q. 27, a. 2: "Si nunquam *anima* B. Virginis fuisset *contagio* originalis peccati *inquinata,* hoc *derogaret dignitati* Christi, secundum quam est universalis omnium Salvator: et ideo sub Christo, qui salvari non indiguit, tamquam universalis Salvator, maxima fuit B. Virginis puritas; nam Christus nullo modo contraxit originale peccatum, sed in ipsa sui conceptione fuit sanctus,

secundum illud Luc. 1: 'Quod ex te nascetur sanctum, vocabitur Filius Dei'; sed B. Virgo *contraxit* quidem *originale peccatum,* sed ab eo fuit mundata, antequam ex utero nasceretur." Haec est responsio Sancti Thomae ad objectionem 2, ejusdem quaestionis. Objectio erat haec: "Conveniens fuit, sicut Anselmus dicit, 'ut illa Virgo ea puritate niteret qua major sub Deo nequit intelligi,' et Cant. 4 dicitur: 'Tota pulchra es, amica mea, et macula non est in te'; sed major puritas fuisset B. Virginis, si nunquam anima ejus fuisset inquinata contagio originalis peccati; ergo hoc ei praestitum fuit, ut antequam animaretur caro ejus, sanctificaretur."

Summa Theol. III., q. 27, a. 2: "De nocte originalis peccati dicitur 'Expectet lucem, id est Christum, et non videat, nec ortum surgentis aurorae,' id est, B. Virginis, quae in suo *ortu* a peccato originali fuit immunis."

8. Libr. Sent. III., dist. 3, qu. 1, a. 1, ad hanc objectionem: "Anselmus in libro de conceptu Virginali (cap. 18) dicit: 'Decebat ut illius hominis conceptio de matre purissima fieret, quae ea puritate niteret qua major sub Deo nequit intelligi.' Sed major puritas fuisset in ea, si anima ejus nunquam infectionem peccati originalis habuisset, quam si ad aliquod tempus habuerit et postmodum mundata fuerit. Ergo anima illa nunquam originali peccato infecta fuit. Aut igitur caro sanctificata fuit ante animationem; vel saltem in ipso instanti infusionis anima gratiam suscepit per quam immunis a peccato originali esset." Sanctus Thomas respondet: "Dicendum quod haec puritas *soli homini Deo* debebatur, ut ipse quasi unicus redemptor humani generis *nulla peccati servitute teneretur,* cui competebat omnes a *peccato redimere;* unde *non* hanc puritatem, sed *sub hac* maximam Virgo mater ejus habere debuit."

9. Libr. Sent. ut supra: "Christus enim hoc singulariter in humano genere habet ut redemptione non egeat, quia caput nostum est, sed omnibus convenit redimi per ipsum. Hoc autem esse non posset, si *alia anima* inveniretur, quae *nunquam originali macula fuisset infecta;* et ideo *nec beatae Virgini,* nec alicui praeter Christum concessum est."

10. Ibidem: Ad objectionem primam: "Si radix sancta, et rami. Sed parentes comparantur ad prolem conceptam sicut radix ad ramos. Ergo sanctificatis parentibus Virginis sanctificatio ad ipsam pervenisset." Sanctus Thomas respondet: "Dicendum parentes beatae Virginis radix ejus fuerunt per actum naturae propagationi deservientem. Unde nisi natura in eis sanctificata fuisset, *non potuit* ex eis *sancta proles concipi,* sed *vitiata* propter vitium naturae in eis remanens. *Non* autem fuit in eis natura sanctificata."

Sum. Theol. III., qu. 27, a. 2: "Duplex est sanctificatio; una quidem totius naturae, inquantum scilicet *tota natura humana* ab *omni* corruptione culpae et poenae liberatur: et haec erit in *resurrectione:* alia vero est sanctificatio *personalis,* quae *non transit* in prolem carnaliter genitam, quia talis sanctificatio *non respicit carnem,* sed *mentem:* et ideo, etsi parentes Beatae Virginis fuerunt mundati a peccato originali, nihilominus *Beata Virgo peccatum* originale *contraxit,* cum fuerit concepta secundum carnis concupiscentiam ex commixtione maris et foeminae."

11. Libr. Sent. ibidem ad objectionem 3: "Id quod est meritorium, gratiae sanctificationi non repugnat. Sed actus matrimonialis meritorius esse potest. Ergo in ipso concubitu matrimoniali parentum beatae Virginis ipsa sanctificari potuit." Sanctus Thomas respondet: "Dicendum quod *concubitus* quo beata Virgo concepta fuit, *meritorius* creditur, non per gratiam omnino purgantem naturam, sed per gratiam perficientem personas parentum; et ideo *non*

oportuit quod in prole concepta *statim* sanctitas esset, non propter repugnantiam actus matrimonii ad sanctitatem, sed propter repugnantiam vitii naturae nondum curati."

12. Libr. Sent. ibidem: "Dicendum, quod *nullo modo* in parentibus sanctificari *potuit, neque* etiam in *ipso actu conceptionis* ejus. . . . Sanctificatio parentum in beatam Virginem transfundi non potuit, nisi curatum esset in eis non solum id quod personae est, sed etiam id quod est naturae inquantum hujusmodi: quod quidem Deus facere *potuit,* sed *non decuit.* Perfecta enim naturae curatio ad perfectionem gloriae pertinet: et ideo sic in statu viae parentes ejus curati non fuerunt ut prolem suam *sine* originali peccato concipere possent; et ideo *beata Virgo* in *peccato originali fuit concepta,* propter quod B. Bernardus (epist. 174) ad Lugdunenses scribit conceptionem illius celebrandam non esse, quamvis in quibusdam Ecclesiis ex devotione celebretur, *non considerando conceptionem,* sed potius *sanctificationem:* quae *quando* determinate fuerit, *incertum* est."

Sum. Theol. III., qu. 27, a. 2: "Licet Romana Ecclesia Conceptionem B. Virginis non celebret, tolerat tamen consuetudinem aliquarum Ecclesiarum illud festum celebrantium: unde talis celebritas non est totaliter reprobanda: nec tamen per hoc quod festum Conceptionis celebratur, datur intelligi, quod in sua conceptione fuerit sancta; sed quia *quo tempore sanctificata* fuerit, ignoratur, celebratur festum *Sanctificationis* ejus potius, quam *conceptionis* in die conceptionis ipsius."

13. Sum. Theol. I. II., qu. 81, a. 1: "Per virtutem seminis traducitur humana natura a parente in prolem, et *simul cum natura naturae infectio.*" . . . "Etsi *culpa* non sit actu in semine, est tamen ibi *virtute* humanae naturae, quam *concomitatur* talis culpa." "Semen est

principium generationis, quae est proprius actus naturae, ejus propagationi deserviens, et ideo *magis inficitur anima* per *semen,* quam per carnem jam perfectam, quae jam determinata est ad personam."

14. Sum. Theol. III., qu. 27, a. 1, ad 3: "B. Virgo sanctificata fuit in utero a peccato originali, quantum ad *maculam personalem;* non tamen fuit liberata a reatu, quo tota natura tenebatur obnoxia; ut scilicet non intraret in paradisum, nisi per Christi hostiam; sicut et de sanctis Patribus dicitur, qui fuerunt ante Christum."

15. Ibidem ad 1mum: "Etiam in B. Virgine *prius* fuit, quod est *animale,* et post id quod est spirituale; quia prius fuit secundum *carnem concepta,* et *postea* secundum *Spiritum sanctificata.*"

16. Ibidem in corpore articuli: "Invenimus autem quibusdam aliis hoc privilegium esse concessum, ut in utero sanctificarentur: sicut Hieremiae . . . et sicut Joanni Baptistae . . . unde *rationabiliter creditur,* quod B. Virgo sanctificata fuerit, *antequam ex utero nasceretur.*"

Ibidem ad 2dum: "Augustinus loquitur (quando dicit: 'Sanctificatio, qua efficimur templum Dei, nonnisi renatorum est') secundum legem communem, secundum quam per sacramenta non regenerantur aliqui nisi prius nati; sed Deus huic legi sacramentorum potentiam suam non alligavit, quin aliquibus ex *speciali privilegio* gratiam suam conferre possit, antequam nascantur ex utero."

17. Sum. Theol. I. II., qu. 81, a. 3: "Firmiter est tenendum, quod *omnes* homines, praeter *solum* Christum, ex Adam derivati, peccatum originale ex Adam *contrahunt:* alioquin non omnes indigerent redemptione, quae est per Christum, quod est erroneum."

In Quodlib. Libr. VI., qu. iv., a. 1: "B. Virgo fuit concepta *cum* peccato originali, quia fuit in Adam secun-

dum rationem seminalem et generata fuit ex commixtione sexuum, sicut caeteri, et *includitur* in universitate, de qua dicit Apostolus: 'In quo omnes peccaverunt.' A qua universitate *solus* Christus excipitur."

18. Sum. Theol. III., qu. 27, a. 3: "Posset enim intelligi, quod totaliter fuerit sublatus fomes hoc modo, quod praestitum fuerit B. Virgini ex abundantia gratiae descendentis in ipsam, ut talis esset dispositio virium animae in ipsa, quod inferiores vires nunquam moverentur sine arbitrio rationis; sicut dictum est fuisse in Christo, quem constat peccati fomitem non habuisse; et sicut fuit in Adam ante peccatum per originalem justitiam; ita quod quantum ad hoc gratia sanctificationis in Virgine habuit *vim* originalis justitiae; et quamvis haec positio ad dignitatem Virginis matris pertinere videatur; *derogat* tamen in aliquo *dignitati Christi*, absque cujus virtute nullus a prima damnatione liberatur; et quamvis per fidem Christi aliqui ante Christi incarnationem sint secundum spiritum ab illa damnatione liberati; tamen quod secundum carnem aliquis ab illa damnatione liberetur, non videtur fieri debuisse nisi post incarnationem ejus, in quo *primo debuit immunitas damnationis apparere;* et ideo sicut ante immortalitatem carnis Christi resurgentis nullus adeptus fuit carnis immortalitatem: ita inconveniens videtur dicere, quod ante Christi carnem, in qua *nullum fuit peccatum*, caro Virginis matris ejus, vel cujuscunque alterius, fuerit *absque fomite,* qui dicitur lex carnis, sive membrorum; et ideo videtur melius dicendum, quod *per sanctificationem in utero non fuerit sublatus* B. Virgini *fomes secundum essentiam,* sed remanserit ligatus; non quidem per actum rationis suae, sicut in viris sanctis; quia non habuit usum liberi arbitrii adhuc in ventre matris existens; hoc enim est speciale privilegium Christi: sed per abundantiam gratiae,

quam in sanctificatione recepit, et etiam perfectius per divinam providentiam, sensualitatem ejus ab omni inordinato motu prohibentem; postmodum vero in ipsa conceptione carnis Christi, in qua primo debuit refulgere peccati immunitas, credendum est quod ex prole redundaverit in matrem, totaliter fomite subtracto."

19. Libr. Sent. III., dist. 3, qu. 1, a. 2: "Respondeo quod *duplex sanctificatio* beatae Virginis esse dignoscitur: *prima* qua in *utero sanctificata fuit; secunda* in *conceptione Salvatoris:* et quia *sanctificatio emundationem a culpa* dicit, quae sine gratia esse non potest, gratiae autem est firmitatem quandam facere; ideo effectus sanctificationis in generali est duplex; scilicet *emundare* et confirmare; et quantum ad utrumque secunda sanctificatio perfecit primam. In prima enim, secundum quod ab *omnibus communiter tenetur, a peccato originali* quantum ad *maculam* et *reatum* purgata fuit: sed de *emundatione* ejus a *fomite* diversimode opinantur. . . . Unde relinquitur, ut alii dicunt, quod fomes per essentiam post primam sanctificationem remanserit, sed impeditus est per gratiam sanctificantem ne in peccatum inclinaret aut a bono retraheret; . . . In secunda vero sanctificatione *essentialiter* fomes ille *subtractus est.*"

Sum. Theol. III., q. 27, a. 5: "In Beata Virgine fuit triplex perfectio gratiae: primo quidem quasi dispositiva, per quam reddebatur idonea ad hoc quod esset mater Christi; et haec fuit perfectio *sanctificationis;* secunda autem perfectio gratiae fuit in Beata Virgine ex praesentia Filii Dei in ejus utero incarnati, tertia autem est perfectio finis, quam habet in gloria; quod autem secunda perfectio sit potior quam prima, et tertia quam secunda, patet quidem uno modo per *liberationem* a *malo:* nam *primo* in *sua sanctificatione* fuit *liberata* a *culpa originali:* secundo in

conceptione Filii Dei fuit totaliter a fomite mundata: tertio vero in sui glorificatione fuit liberata etiam ab omni miseria."

20. Sum. Theol. I. II., qu. 82, a. 4: "Utrum peccatum originale sit aequaliter in omnibus? Respondeo dicendum, quod in originali peccato sunt duo: quorum unum est defectus originalis justitiae: aliud autem est relatio hujus defectus ad peccatum primi parentis, a quo per vitiatam originem deducitur. Quantum ad primum, peccatum originale *non* recipit *magis* et *minus:* quia totum donum originalis justitiae est sublatum: . . . Similiter etiam nec quantum ad secundum: aequaliter enim omnes relationem habent ad primum principium vitiatae originis: ex quo peccatum originale recipit *rationem culpae:* . . . unde manifestum est quod peccatum originale non potest esse magis in uno quam in alio."

21. Libr. Sent. III., dist. 3, qu. 1, a. 2: "Ad secundam quaestionem (Utrum per sanctificationem in utero immunitatem a peccato actuali B. Virgo consecuta sit) dicendum, quod sicut in prima sanctificatione fuit quaedam *inchoatio emendationis, remoto peccato originali* quantum ad *culpam* et ligato fomite, ita etiam fuit quaedam inchoatio confirmationis: quia per gratiam sanctificantem immunitatem a peccato *deinceps* consecuta est."

Ibidem ad objectionem: "Augustinus dicit: 'Esse sine peccato de solo Unigenito in hac vita dici potest.' Ergo de beata Virgine dici non potest." St. Thomas repondet: "Ad tertium dicendum, quod esse sine peccato dicitur esse proprium Christo, quia ipse *nunquam* nec *actuali* nec *originali macula* infectus est. Sed Virgo mater ejus fuit *quidem peccato originali infecta,* a quo *emundata* fuit, antequam ex utero nasceretur: sed a peccato *actuali* omnino immunis fuit."

22. Sum. Theol. I. II., qu. 83, a. 1, ad 5tum: "Dicendum quod *bonum commune* praefertur *bono singulari;* unde Deus secundum suam sapientiam non praetermittit universalem ordinem rerum, qui est, ut *tali corpori talis anima* infundatur, ut vitetur singularis infectio hujus animae; praesertim cum natura animae hoc habeat, ut *esse non incipiat nisi in corpore. . . .*"

23. Sum. Theol. III., qu. 31, a. 8: (Utrum Christus in Abraham decimas dederit) "Ille qui decimas dat, novem sibi retinet, et decimam alii tribuit, quod est perfectionis signum, in quantum est quodammodo terminus omnium numerorum, qui procedunt usque ad decem; inde est quod ille qui decimas dat, protestatur se imperfectum, et perfectionem alii tribuere: imperfectio autem humani generis est propter peccatum. quod indiget perfectione ejus, qui a peccato curat: curare autem a peccato est solius Christi: 'ipse enim est agnus, qui tollit peccatum mundi,' ut dicitur Joan. 1; figuram autem ejus gerebat Melchisedech, ut Apostolus probat Hebr. 7, per hoc ergo quod Abraham Melchisedech decimas dedit, praefiguravit se velut in peccato conceptum, et omnes qui ab eo descensuri erant, ea ratione ut peccatum originale contraherent, indigere curatione, quae est per Christum; Isaac autem et Jacob et Levi et omnes alii sic fuerunt in Abraham, ut ex eo derivarentur non solum secundum corpulentam substantiam, sed etiam secundum rationem seminalem, per quam originale peccatum contrahitur; et ideo omnes in Abraham sunt decimati, id est praefigurati indigere curatione, quae est per Christum: solus autem Christus sic fuit in Abraham, ut ab eo derivaretur non secundum rationem seminalem, sed secundum corpulentam substantiam; et ideo non fuit in Abraham sicut curatione indigens, sed magis sicut vulneris medicina, et ideo non fuit in lumbis Abrahae

decimatus." Applicando hoc principium ad Mariam St. Thomas dicit: "Quia Beata Virgo fuit in *originali concepta,* fuit in Abraham sicut curatione indigens; et ideo fuit ibi decimata, velut inde descendens secundum seminalem rationem; de corpore autem Christi non est sic."

24. Libr. Sent. II., dist. 32, qu. 2, a. 1: "Utrum infectio peccati originalis sit a Deo. Ad primum dicendum, quod creatio et infusio, licet simul sint, respectu animae differunt; quia creatio dicitur secundum respectum ad principium a quo est anima tantum; infusio vero dicitur secundum respectum ad duo, scilicet ad principium a quo procedit, et ad materiam quam perficit. Cum ergo dicitur, anima creatione maculatur, ablativus iste potest denotare habitudinem alicujus causae, et sic falsa est: quia creatio animae non est causa, quod maculetur; nihil enim ex creatione anima habet quod a Deo non sit: vel potest denotare concomitantiam; et sic vera est; quia *dum creatur, maculatur:* ex quo tamen non sequitur quod Deus maculae auctor sit. Cum vero dicitur: Anima infusione maculatur, si ablativus concomitantiam designat absolute, vera est; si autem denotot habitudinem causae, duplex est: quia vel intelligitur infusio esse causa maculae ex parte principii a quo, et sic falsa est; vel ex parte termini ad quem, et sic vera est."

25. In Matth. cap. 1, 18: "Si Christus natus fuisset de *concubitu conjugali, peccatum originale contraxisset.* Hoc autem erat inconveniens, quum ipse ad hoc venisset in mundum, ut peccata nostra deleret."

26. Libr. Sent. II., dist. 30, qu. 1, a. 2: "Forma recipitur in materia secundum *conditionem ipsius materiae* . . . cum omne quod est in altero, sit in eo per modum recipientis."

Libr. Sent. II., dist. 30, q. 1, a. 2: "Peccatum originale non traducitur per traductionem sui *subjecti,* quod est

anima rationalis, sed per traductionem seminis: quia ex quo anima patris per peccatum infecta fuit, *sequitur* etiam inordinatio in corpore, subtracto illo ordine quem natura instituta prius acceperat: et ita etiam ex semine illo generatur corpus tali ordine destitutum; unde et *anima* quae *tali* corpori *infunditur, deordinationem culpae contrahit* ex *hoc ipso* quod *hujusmodi forma efficitur;* cum oporteat *perfectionem perfectibili proportionatam* esse."

27. Quaest. disput. de Malo, q. 4, a. 6: "Simpliciter concedendum est quod *omnes* qui seminaliter ab Adam propagantur *peccatum originale contrahunt mox IN ipsa animatione.*"

Quodlib. VI., a. 7: "Creditur quod *cito post conceptionem* et *animae infusionem* fuerit sanctificata."

28. Sum. Theol. III., qu. 32, a. 7,: "Illa conceptio (Christi) tria privilegia habuit, scilicet, quod esset sine peccato originali, quod esset non puri hominis, item quod esset conceptio virginis, et haec tria habuit a Spiritu Sancto, et ideo dicit Damascenus quantum ad primum 'quod Spiritus Sanctus supervenit Virgini purgans ipsam,' id est, praeservans ne cum *peccato originali* conciperet."

Sum. Theol. III., q. 32, a. 2: "Dicendum quod conceptio non attribuitur soli corpori Christi, sed etiam ipsi Christo ratione ipsius corporis."

29. Sum. Theol. III., q. 14, a. 3,: "In verbo *contrahendi* intelligitur ordo effectus ad causam; ut scilicet illud dicitur contrahi, quod *simul cum sua causa* ex *necessitate trahitur;* causa autem mortis, et horum defectuum in humana natura est peccatum: quia 'per peccatum mors intravit in hunc mundum,' ut dicitur Rom. 5, et ideo illi proprie dicuntur hos defectus contrahere, qui ex *debito peccati* hos defectus incurrunt: Christus autem hos defectus non habuit ex debito peccati: . . . accepit enim

naturam humanam absque peccato in illa puritate in qua erat in statu innocentiae; et simili modo potuisset assumere humanam naturam absque defectibus; sic igitur patet, quod Christus non contraxit hos defectus, quasi ex debito peccati eos suscipiens, sed ex propria voluntate. . . . Ergo dicendum, quod caro Virginis *concepta fuit* in *originali peccato:* et ideo hos defectus *contraxit;* sed caro Christi ex Virgine assumpsit naturam absque culpa; et similiter potuisset naturam assumere absque poena . . . et ideo habuit hujusmodi defectus, non contrahendo, sed voluntarie assumendo."

30. Ex Compendio Theologiae Sti Thomae cap. 224: "Quia igitur, ut ex praedictis apparet, B. V. M. mater filii Dei facta est, de Spiritu S. concipiens, decuit, ut excellentissima puritate mundaretur, per quam congrueret tanto filio: et ideo credendum est, eam ab omni labe actualis peccati fuisse immunem non tantum mortalis, sed etiam venialis, quod nulli sanctorum convenire potest post Christum, cum dicatur: 'Si dixeris, quoniam peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est.' Sed de B. Virgine matre Dei intelligi potest, quod Cantic. dicitur: 'Tota pulchra es amica mea, et macula non est in te,' Nec solum a peccato actuali immunis fuit, sed etiam ab originali speciali privilegio mundata. *Oportuit* siquidem, quod *cum originali peccato conciperetur,* utpote quae ex utriusque sexus commixtione concepta fuit. Hoc enim privilegium sibi soli servabatur, ut Virgo conciperet filium Dei. Commixtio autem sexus, quae sine libidine esse non potest post peccatum primi parentis, *transmittit* peccatum originale in prolem. Similiter etiam, quia, si cum peccato originali concepta non fuisset, *non indigeret* per Christum redimi, et sic non esset Christus universalis hominum redemptor, quod *derogat dignitati* Christi. *Est*

ergo *tenendum*, quod *cum peccato originali* concepta fuit, sed *ab eo speciali quodam modo purgata fuit*. Quidam enim a peccato originali purgantur post nativitatem ex utero, sicut qui in baptismo sanctificantur. Quidam autem quodam privilegio gratiae etiam in maternis uteris sanctificati leguntur, sicut de Jeremia dicitur: 'Priusquam te formarem in utero, novi te, et antequam exires de vulva, sanctificavi te.' Et de Joanne Baptista Angelus dicit: 'Spiritu Sancto replebitur adhuc ex utero matris suae.' Quod autem praestitum est Christi praecursori et Prophetae, non debet credi denegatum esse matri ipsius: et ideo creditur in utero sanctificata, ante scilicet quam ex utero nasceretur.

Non autem talis sanctificatio *praecessit infusionem animae*. Sic enim *nunquam* fuisset *peccato originali subjecta*, et redemptione non indiguisset. Non enim *subjectum peccati* esse potest, nisi *creatura rationalis*. Similiter etiam gratia sanctificationis per prius in anima radicatur, nec ad corpus potest pervenire nisi per animam, unde *post* infusionem animae credendum est eam sanctificatam fuisse. Ejus autem sanctificatio amplior fuit, quam aliorum in utero sanctificatorum. Alii namque sanctificati in utero sunt quidem a peccato originali mundati, non tamen est eis praestitum, ut postea non possent peccare saltem venialiter. Sed B. V. M. tanta abundantia gratiae sanctificata fuit, ut deinceps ab omni peccato conservaretur immunis, non solum mortali, sed etiam veniali."

APPENDIX B

St. Bonaventura De Sanctificatione B. Mariae Virginis (Pag. 95)

St. Bonaventura, III Libr. Sent., dist. III, p. I, art. I, q. I: "Quaeritur primo utrum caro Virginis sanctificata fuerit ante animationem. Respondeo: dicendum quod caro beatae Virginis ante animationem non fuit sanctificata."

"Quaeritur secundo utrum anima beatae Virginis sanctificata fuerit ante originalis peccati contractionem. Respondeo: ad praedictorum intelligentiam est notandum, quod quidam dicere voluerunt, in anima gloriosae Virginis gratiam sanctificationis praevenisse maculam peccati originalis. Rationem autem huius assignant: quia decebat animam gloriosae Virginis sanctificari excellentissime super animas aliorum Sanctorum, non solum quantum ad abundantiam sanctitatis, sed etiam quantum ad accelerationem temporis; ideo in instanti suae creationis fuit sibi gratia infusa, et in eodem instanti anima infusa est carni. Sed quia omnium mobilium mobilior est sapientia, et 'nescit tarda molimina Spiritus sancti gratia' et multo potentior est gratia quam natura: hinc est, quod effectus gratiae sanctitatis magis praevaluit in carnem quam effectus foeditatis in animam; et ideo culpam non contraxit.

Haec autem positio videtur posse fulciri multiplici congruentia, tum propter Christi praecipuum honorem,

quem decebat de matre purissima fieri; tum propter Virginis praerogativam singularem, quae debuit in dignitate sanctificationis ceteros Sanctos et Sanctas praeire; cum etiam propter ordinis decorem, ut, sicut fuit persona immunis ab originali et in carne et in anima, sive in causa et in effectu, et persona utroque modo habens originale, sic esset persona media, quae quodam modo haberet et quodam modo non haberet; et ista est beata Virgo, quae mediatrix est inter nos et Christum, sicut Christus inter nos et Deum.

Et hoc dicunt sonare verbum Anselmi, cum dicit, quod beata Virgo purissima fuit 'ea puritate, qua maior sub Deo nequit intelligi.' In hoc enim notat, gradum suae puritatis inferiorem esse respectu Filii, et superiorem respectu aliorum Sanctorum. Et ideo quasi mediam rationem huius multiplicis congruentiae voluerunt quidam apponere, addentes insuper illud, quod non repugnat veritati sacrae Scripturae et fidei christianae, Veritati, inquam, non repugnat, immo potius consonat, si quis eius mysteria attendat. Beata enim Virgo Maria significata fuit per arcam; anima vero beatae Virginis significata fuit per urnam, in qua positum fuit manna. Cum ergo urna illa prius fuerit impleta manna quam posita in arca, prius, saltem per naturam, sanctificata fuit anima beatae Virginis quam carni unita. Fidei etiam christianae, ut dicit positio praedicta, non repugnat, pro eo quod dicunt, ipsam Virginem ab originali peccato liberatam per gratiam quae quidem pendebat et ortum habebat a fide et capite Christo, sicut gratiae aliorum Sanctorum. Et iterum licet illa gratia praeveniret animae infectionem, non tamen praevenit carnis foeditatem. Et ideo ratione illius foeditatis iuste remanserunt in Virgine poenalitates; gratia enim sanctificationis non obviat poenae, sed culpae. Et hinc est, quod

beata Virgo poenalitatibus fuit obnoxia et per Christum liberata a peccato originali, sed aliter quam alii. Nam alii post casum erecti sunt, Virgo Maria quasi in ipso casu sustenta est, ne rueret, sicut exemplum ponitur de duobus cadentibus in luto. Et per istam viam effugiunt auctoritates et rationes, quae contra eos adducuntur, dicentes, non concludere, quod beata Virgo habuit infectionem originalis peccati quantum ad effectum, sed quantum ad causam solum.

Aliorum vero positio est, quod sanctificatio Virginis subsecuta est originalis peccati contractionem; et hoc, quia nullus immunis fuit a culpa originalis peccati nisi solum Filius Virginis. Sicut enim dicit Apostolus ad Romanos tertio: 'Omnes peccaverunt et egent gloria Dei'; ibi Glossa: 'Omnes peccatores invenit gratia Christi, qui solus sine peccato venit, et omnes egent gloria Dei, id est, ut ipse liberet, qui potest; non tu, qui liberatione indiges.' Et hoc ipsum dicit Augustinus super Joannem, tractans illud verbum; 'Ecce Agnus Dei'; ubi dicit, quod 'solus peccata mundi potuit auferre, qui solus sine peccato venit, quia omni peccato caret.'

Hic autem modus dicendi communior est et rationabilior et securior. Communior inquam, quia fere omnes illud tenent, quod beata Virgo habuit originale, cum illud appareat ex multiplici ipsius poenalitate, quam non est dicere ipsam passam esse propter aliorum redemptionem; quam etiam non est dicere per assumptionem habuisse, sed per contractionem. Rationabilior etiam est, quia esse naturae praecedit esse gratiae, vel tempore vel natura; et propterea dicit Augustinus, quod 'prius est nasci quam renasci'; sicut prius est esse quam bene esse; prius est igitur animam uniri carni, quam gratiam Dei sibi infundi. Si igitur caro illa infecta fuit, ex sua infectione nata erat animam culpa

originali inficere. Necessarium est igitur ponere, quod ante fuerit originalis culpae infectio quam sanctificatio. Securior etiam est, quia magis consonat fidei pietati et Sanctorum auctoritati. Magis concordat Sanctorum auctoritati, pro eo quod communiter Sancti, cum de materia ista loquuntur, solum Christum excipiunt ab illa generalitate, qua dicitur: 'Omnes peccaverunt in Adam.' Nullus autem invenitur dixisse de his quos audivimus auribus nostris, Virginem Mariam a peccato originali fuisse immunem. Pietati etiam fidei magis concordat, pro eo quod, etsi Mater habenda sit in reverentia, et magna erga ipsam habenda sit devotio, multo maior tamen est habenda erga Filium, ex quo est ei omnis honor et gloria. Et ideo, quia hoc spectat ad excellentem dignitatem Christi, quod ipse est omnium Redemptor et Salvator, et quod ipse omnibus aperuit ianuam, et quod ipse unus pro omnibus mortuus est; nullatenus ab hac generalitate beata Virgo Maria excludenda est, ne, dum Matris excellentia ampliatur, Filii gloria minuatur; et sic Mater provocetur, quae magis vult Filium extolli et honorari quam se ipsam, utpote Creatorem quam creaturam.

Huic igitur positioni adhaerentes, propter honorem Iesu Christi, qui in nullo praeiudicat honori Matris, dum Filius Matrem incomparabiliter antecellit, teneamus, secundum quod communis opinio tenet, Virginis sanctificationem fuisse post originalis peccati contractionem. Unde rationes hoc probantes concedendae sunt.

Ibidem, dist. 3, qu. 3: "Quaeritur utrum beata Virgo sanctificata fuerit ante nativitatem. Respondeo; Dicendum quod pro indubitanti habet hoc Ecclesia quod beata Virgo fuerit in utero sanctificata. . . . Si autem quaeratur qua die vel hora sanctificata fuerit, hoc ignoratur; probabiliter tamen creditur quod cito post infusionem animae fuerit

facta infusio gratiae. Quidquid tamen sit de hora pro certo habendum est, quod ante nativitatem sanctificata fuerit. . . . Dicendum quod est nativitas duplex, scilicet, nativitas in utero, et nativitas ex utero. Nativitas in utero est ex conjunctione animae cum carne; nativitas ex utero est ex egressu prolis de ventre. . . . In illa nativitate in utero fit originalis contractio, et post illam potest esse sanctificatio."

Ibidem, q. 2,: "Ad illud quod objicitur, 'possibile fuit gratiam dari animae beatae Virginis in primo instanti creationis'; dicendum, quod absque dubio non erat impossibile apud Deum omne verbum, nec illud, videlicet quod posset facere Virginem ab omni peccato immunem; non tamen hoc decuit alicui concedere nisi ei soli, per quem omnium facta est salus, videlicet Domino Jesu Christo."

APPENDIX C

B. J. Duns Scotus de Peccato Originali (Pag. 37)

B. Joannis Duns Scoti, Libr. Sent. II., dist. 32, q. unica: "Dicit Anselmus: 'Per peccatum quod originale dico, aliud intelligere nequeo in ipsis infantibus, nisi factam per inobedientiam Adae justitiae debitae nuditatem, per quam omnes sunt filii irae.' Ista ratio probatur ex hoc quia peccatum formaliter est injustitia, igitur et tale peccatum talis injustitia. Injustitia autem secundum eum non est nisi carentia justitiae debitae.

Dico igitur quod peccatum originale, quod est *carentia justitiae originalis,* non est nisi *carentia justitiae debitae.* Et si objicitur, quod aliqui Sancti videntur dicere concupiscentiam esse peccatum originale: respondeo, concupiscentia potest accipi, vel prout est actus, vel habitus, vel pronitas in appetitu sensitivo; et nullum istorum est formaliter peccatum, quia non est peccatum in parte sensitiva. Vel potest accipi prout est pronitas in appetitu rationali, id est, in voluntate ad concupiscendum delectabilia immoderate, quae nata est condelectari appetitui sensitivo, cui conjungitur; et *hoc modo concupiscentia* est *materiale peccati originalis,* quia per carentiam justitiae originalis, quae erat sicut fraenum cohibens ipsam ab immoderata dilectione, ipsa *non positive,* sed *per privationem* fit prona ad concupiscendum immoderate delectabilia,

sicut exemplificat de navi, fracto gubernaculo, et equo, fracto fraeno, qui dimittitur sibi, et ex hoc exequitur motum inordinatum, quem cohiberet illud fraenum.

Per hoc solvitur secunda quaestio, qua quaeritur quid sit peccatum originale. Est enim *formaliter carentia justitiae originalis debitae,* et non qualitercunque debitae, quia acceptae in primo parente, et in ipso amissae, cui correspondet poena damni dumtaxat ex praemissa criminis transgressione proveniens. Et ideo *Adam NON* habuit peccatum originale, quia illud debitum non fuit ad ipsum traductum per aliquem parentem, sed ipse in se accepit illam justitiam, et actu suo amisit.

Tenendo secundum auctoritates Sanctorum, quod sit hoc peccatum in omnibus communiter propagatis, hoc declaratur ex ista ratione peccati originalis: habet enim quilibet sic propagatus carentiam justitiae originalis, patet ex effectibus illius justitiae prius dictis, est debitor istius justitiae, quia accepit in primo parente, per cujus parentis actum amisit eam; ergo secundum descriptionem quilibet sic propagatus habet peccatum originale. Antecedens patet per Anselmum: 'Nam accusat spontanea, quam fecit justitiae desertio, nec personas excusat recuperandi impotentia,' ut declarat, 'Quoniam ipse sibi impotentiam fecit' deserendo justitiam in primis parentibus, in quibus tota natura erat, et semper debitrix est habere potestatem, quam ad observandam semper justitiam accepit.

Ex istis dictis videtur concludi debitum in parvulis propter hoc quod Adam accepit justitiam pro se et pro tota natura, quae tunc erat in eo, et ideo juste Deus exigit a tota natura, in quocunque est, illam justitiam quam dedit naturae, ita quod secundum ipsum Adam peccato personali nudavit naturam justitia debita, in quocunque facit naturam nudam, facit et talem debitricem.

Contra hoc objicitur, quia haec natura numero, quae est in propagato, non fuit in Adam, licet ibi fuerit natura ejusdem speciei; ergo illa natura non accepit aliquam justitiam, ergo non est debitrix. Et si dicas quod ista natura fuit in Adam causaliter, ergo idem est loqui de personis propagatis et de naturis propagatorum . . . eodem modo oportet ostendere, quod persona sit debitrix, . . . qualiter igitur sufficit modus accipiendi justitiam ad debere justitiam acceptam? Si enim non fuit in ipso secundum voluntatem, sed tantum secundum carnem, et non potest esse debitor justitiae, nisi secundum voluntatem, secundum quam potest habere justitiam, non igitur quia fuit in aliquo causaliter, ut in principio propagativo, ideo est debitor justitiae.

Respondeo . . . . Omne donum est debitum quod datur ab ipso Deo dante, voluntate antecedente, id est, quantum est ex parte Dei sine speciali gratia et merito, licet non voluntate consequente. Sed Adam accipiente justitiam, filio ejus data est justitia, *voluntate antecedente*, id est, *quantum erat ex parte Dei,* quia sine speciali dono conferretur filio, nisi adesset impedimentum; ergo ex illa collatione facta patri, filius est debitor justitiae sic datae.

Major probatur, accipiens enim voluntatem et gratiam, licet ei non detur opus meritorium in se, sive voluntate consequente, datur tamen sibi in gratia, in qua est voluntate antecedente et virtualiter, et propter hoc accipiens gratiam debitor est bonorum operum, quae virtualiter continentur in gratia illa ita quod amittens gratiam et frequenter peccans, non tantum punitur pro amissione gratiae, quia tunc qui pluries, et qui paucius peccarent, aequaliter punirentur. Minor patet, ex lege divina quae statuit per patrem non ponentem obicem per peccatum *quasi naturaliter* justitiam originalem dari propagatis, non quidem quia

pater eam transfunderet, cum sit *donum supernaturale,* sed quod Deus ipse cooperaretur regulariter dando justitiam propagato, sicut modo animam intellectivam creat, corpore perfecto organizato.

Ratio debiti tam ex parte doni quod debetur, quam ex parte voluntatis quae debet, est ipsa datio dantis, qui dat donum receptum, et dat voluntati recipienti; ergo datio ejusdem rationis sufficit ad hoc quod voluntas est debitrix, qualis sufficit ad hoc quod donum sit debitum, sufficit datio voluntate antecedente, sive virtualiter dare, licet non in se formaliter; ergo ad hoc quod voluntas sit debitrix, sufficit similis datio facta illi voluntati. Sed quando facta est datio voluntati Adae, facta est tali modo, quod quasi eadem datione, quantum erat ex se, dabatur similiter omni voluntati cujuscunque filii, si non poneretur obex; ergo ex tali datione fit voluntas cujuscunque filii debitrix.

Propter solutionem argumentorum est intelligendum quod dupliciter potest esse justitia debita. Uno modo, quia in se accepta et actione accipientis amissa. Alio modo, quia accepta in alio et actione alterius amissa. Primo modo peccatum actuale est injustitia et carentia justitiae; secundo modo originale. Unde magis comparatur peccato, quasi quiescenti in anima post actum transeuntem, quam comparatur peccato actuali, quod elicitur ab ipsa voluntate peccante. Ad tertiam quaestionem (qualiter contrahatur) dicitur secundum istam viam, quod anima contrahit *mediante carne, non ita* quod caro, *quasi* per *qualitatem quandam causatam in ea,* causet istud peccatum originale, sed ex hoc, quod caro *concupiscibiliter* seminatur, et ex ipsa formatur corpus organicum, cui infunditur *anima constituens personam, quae est filius Adae.* Ista ergo persona, quia naturalis filius Adae, ideo debitrix est justitiae originalis datae a Deo ipsi Adae pro omnibus filiis,

et caret ea; ergo habet peccatum originale; *contrahitur* igitur illud peccatum *in carne,* in quantum est *naturalis* ratio, et ex hoc debet justitiam, qua per peccatum Adae caret.

Quantum ad quartam quaestionem (qualiter remittatur per Baptismum) dicitur quod illud quod est formale in peccato, deleri debet in se per *oppositum formaliter* vel *virtualiter* in remissione peccati; formale autem in peccato *non* est debitum justitiae, patet, quia in statu innocentiae fuit justitia debita, sed est *carentia justitiae,* ista ergo debet deleri, vel per positivum proprium oppositum, vel per aliud virtualiter continens illud oppositum; gratia autem licet non ita perfecte conjungat fini ultimo, quantum ad aliquam conditionem accidentalem, sicut justitia originalis, perfectius tamen conjungit . . . et hoc quantum ad illud, secundum quod disjungit a fine ultimo peccatum originale. . . . Ideo in Baptismo cum redditur gratia, *simpliciter* dimittitur illud peccatum *eminentius,* quam remitteretur per proprium positivum, et licet remaneat carentia illius positivi, *non* tamen est *culpa,* quia illud positivum non est debitum; solvitur enim debitum habendi istud donum, et *commutatur* in debitum habendi aliud donum.

Ad istud peccatum *concurrunt duo,* carentia justitiae scilicet ut formale, et debitum habendi eam, ut materiale, sicut in aliis privationibus concurrit privatio et aptitudo ad habitum. *Debitum* istud a *Deo* statuente legem istam, do justitiam tibi Adae et omnibus filiis tuis naturalibus do eadem datione quantum est ex parte mea, et ideo ex hac datione tenentur omnes eam habere, *et* ex *patre propagante,* per cujus actionem iste est filius naturalis Adae; ergo hoc debitum per nullas rimas ignotas intrat, sed per istas duas causas positivas. Illa autem carentia non habet

causam, nisi *negative*, scilicet non dantem justitiam originalem; cujus si quaeratur ulterius causa, non est nisi *demeritoria*, quia scilicet Adam demeruit ne justia originalis daretur; *negativa non dans, Deus* est; *demeritoria quare* non *datur, Adam peccans.*

Et si objicitur, quod quando effectus actu efficitur, necesse est ponere tunc causas ejus in actu; si autem Adam esset annihilatus, vel si modo de facto in voluntate Adae nullum esset peccatum vel demeritum, quomodo in isto instanti contrahit iste parvulus peccatum ab Adam?

Respondeo, sicut meritum cum transit in se, manet tamen in scientia et acceptatione divina, quia ita praemiat pro eo, ac si esset praesens, ita cum demeritum transit, quantum ad actum, manet tamen in scientia divina, quia ita punit pro eo, ac si jam esset praesens; ita ergo hujus negationis, non habere justitiam originalem, erunt viae per quas intrat, Deum non dare, et demeritum Adae in scientia Dei, propter quod non dat.

Dico quod in Baptismo solvitur debitum habendi illud donum in se et commutatur in debitum habendi donum aequivalens, scilicet gratiam, et istud debitum secundum semper ex tunc manet, nec primum redit; et qui *caret secundo dono debito, GRAVIUS* peccat, quam qui caret primo, nec tamen est peccator peccato originali, quia non redit debitum habendi illam justitiam.

Auctoritates quae dicunt quod anima inficitur a carne, sunt intelligendae modo praedicto, in quantum scilicet anima est forma carnis, ex quarum unione resultat filius Adae, qui est debitor habendi justitiam qua caret.

Sed hic facit dubium auctoritas Augustini (de fide ad Petrum, quam adducit Magister dist. hac) quae sonat quod istam maculam non transfundit propagatio, sed libido; ergo videtur quod non ex hoc solo, quod iste est

filius naturalis Adae, est sic tali peccato obnoxius; sed ex hoc quod est filius Adae libidinose propagatus, iste contrahit peccatum originale.

Respondeo, si fuisset propagatio in statu innocentiae, non fuisset peccatum originale contractum, et tunc fuisset *omnino sine libidine,* quia propagantes habuissent *justitiam originalem,* nunc autem *quaecunque propagatio communis libidinosa* est ex illa igitur quia maculosa est, maculat prolem, non autem quia propagatio, quia propagatio non est medium inter parentem et filium, per quod filius maculetur, secundum *illam absolutam rationem propagationis,* quae *fuisset* in *statu innocentiae,* sed ex *carentia justitiae originalis* in *propagantibus,* quae est causa libidinis in actu propagandi." (Libr. Sent.)

Report. Paris. Libr. II., dist. 33, qu. unica. 15: "Dico quod *peccatum originale* est *mortale.*"

Ibidem n. 21 dicit: "Parvuli *non* puniuntur *poena sensus* . . . possunt attingere ad beatitudinem naturalem . . . possunt concludere Deum esse primum ens et in hoc habere gaudium . . . *erunt contenti* de statu suo."

Libr. Sent. II., dist. 33, qu. unica: "Videtur Magistrorum esse sententia, quod damnati pro solo peccato originali *nullam* habebunt poenam sensus *exterioris,* puta ignis, . . . *Nullam* etiam habebunt (poenam) *interiorem,* ut tristitiam . . . *aliqualem beatitudinem naturalem* de Deo cognito in universali poterunt attingere."

APPENDIX D

B. Joannis Duns Scoti Doctrina de Immaculata Conceptione Mariae (Pag. 104)

B. Joannis Duns Scoti, III. Libr. Sent., dist. III., qu. I., Rep. Par. ibidem.: "Utrum Beata Virgo fuerit concepta in peccato originali?"

"*Quod sic:* 'In Adam omnes peccaverunt,' Rom. 5 non nisi quia fuerunt in eo secundum rationem seminalem, ita fuit in eo Beata virgo; igitur. . . .

Item Damascenus: 'Spiritus sanctus purgavit eam'; purgatio non est nisi a peccato, igitur habuit peccatum, non actuale, igitur (originale). . . .

Item Augustinus: 'Firmissime tene et nullatenus dubites, omnem hominem, qui per concubitum viri et mulieris concipitur, cum peccato originali nasci.'

Item, idem super illud Joannis: 'Ecce agnus Dei' etc. 'Solus innocens, quia non sic venit,' scilicet secundum communem propagationem.

Item, Leo Papa in sermone de Nativitate Domini: 'Sicut a reatu nullum liberum reperit, ita pro liberandis omnibus venit'; igitur. . . .

Item, Hieronymus super illud Psalmi: 'Et de manu canis unicam meam' videtur idem dicere.

Item, Bernardus de conceptu ejus dicit, quod fuit in peccato originali concepta.

Item, Anselmus 2. Cur Deus homo cap; 16. expresse dicit Mariam conceptam in peccato originali. (Report. Paris.)

Item, Bernardus epist. 174. idem probat, quia si ipsa non esset concepta in originali; aut igitur esset ante purgata, quam concepta, vel tunc. Non ante, quia ante non fuit natura purgabilis; non simul, quia tunc esset purgata, et non purgata; si post, habetur propositum. (Report. Paris.)

OPPOSITUM, Augustinus de Natura et gratia: 'Cum de peccato agitur, propter reverentiam Domini, de beata Maria nolo habere quaestionem.'

Item, Anselmus de Conceptu virginali dicit 'quod Christus talem habuit matrem, qualem decet tanta puritate nitere, qua major sub Deo nequit intelligi,' et certum est quod multi sunt Angeli boni, qui nunquam peccaverunt, et tamen sunt inferiores Deo.

Dicit unus Doctor quod in eodem instanti fuit in peccato et in gratia; sed in priore signo naturae fuit in peccato, et in secundo fuit in gratia.

Sed si ista positio ponat, ut verba videntur sonare, non est arguendum contra, cum sit oppositum primi principii, ponendo contradictoria simul vera in instanti terminationis, quia non minus impossibile est ponere privativa opposita simul vera in eodem instanti temporis quam contradictoria. (Rep. Par.)

Dicitur igitur *COMMUNITER* quod beata Virgo fuit concepta in peccato originali et hoc ponitur expresse in quadam glossa in Cantico et propter auctoritates adductas et propter rationes.

Probatur (ex excellentia filii sui) per hoc quod Filius Dei fuit redemptor universalis; igitur fuit redemptor cujuslibet alterius a se. Igitur beata Virgo praefuit in

peccato, quia redemptio est praeexistentis in peccato, aliter enim non fuisset redempta. *Igitur* sic *nobilitare matrem* esset *ignobilitare filium.*

Secundo probatur idem, quia Christus per mortem suam omnibus aperuit januam; sed si beata Virgo non praefuisset in peccato, nunquam sibi fuisset janua clausa; igitur nunquam sibi aperuit eam Redemptor. Non enim clauditur nisi propter peccatum et maxime originale. (Rep. Par. et Libr. Sent.)

Item, beata Virgo fuit propagata communi lege, et per consequens corpus ejus propagatum et formatum de semine infecto, et ita eadem ratio infectionis in corpore ejus, quae erat in corpore alterius sic propagati, et cum ex corpore infecto inficiatur anima, eadem ratio erat in anima ejus, quae et in animabus aliorum communiter propagatorum. (Libr. Sent.)

Item, beata Virgo fuit propagata secundum legem communem per hoc quod caro seminata concupisciliter fuit in conceptione ejus, sicut alterius; haec est causa peccati originalis in filio naturali Adae; igitur cum ipsa sit naturalis filia, habuit idem peccatum. (Rep. Paris.)

Item, ipsa habuit poenas communes naturae humanae, ut sitim, famen et hujusmodi, quae infliguntur nobis propter peccatum originale; et illae non erant voluntarie assumptae quia non erat redemptrix vel reparatrix nostra, quia tunc Filius ejus non fuisset redemptor omnium generaliter; igitur erant sibi inflictae a Deo, et non injuste; ergo propter peccatum, igitur propter originale, et ita ipsa non erat innocens. (Libr. Sent. et Rep. Paris.)

Sed istae rationes non concludunt.

Contra primam rationem arguitur ex excellentia Filii sui, in quantum redemptor, reconciliator, et mediator, quod ipsa non contraxit peccatum originale.

(1) Perfectissimus enim mediator habet perfectissimum actum mediandi respectu alicujus personae, pro qua mediat, sed Christus est perfectissimus mediator; igitur habuit perfectissimum gradum mediandi possibilem respectu alicujus creaturae sive personae, respectu cujus erat mediator; sed respectu nullius personae habuit *excellentiorem* gradum quam respectu *Mariae*, igitur, etc. Sed hoc non esset nisi meruisset eam *praeservari* a peccato originali. Quod probo tripliciter: Primo per comparationem ad Deum cui reconciliat. Secundo per comparationem ad malum a quo liberat. Tertio per comparationem ad obligationem personae quam reconciliat.

Ad videndum primam probationem pono exemplum consonum exemplo Anselmi: 'Cur Deus homo' libr. 2 cap. 16. Aliquis offendens regem demeretur in tantum, ut omni filio naturali ejus rex offendatur, et offensus exhaereditet eum; ista offensa statuitur non remittenda, nisi offeratur regi ab aliquo innocente aliquod obsequium magis placans et gratum, quam peccatum fuerit offensivum. Aliquis offert obsequium ita gratum quod reconciliet filios ut non exhaereditentur, tamen cuilibet nato rex offenditur, licet postea remittat offensam propter merita mediatoris; sed si ille mediator posset ita perfecte placare regem, ut praeveniret respectu alicujus filii irae ne ei offenderetur, hoc magis esset quam si rex offensam habitam contra talem remitteret, sed hoc non est impossibile, cum haec offensa non est ex culpa propria, sed ex alia contracta.

Ex illo arguitur sic: Nullus summe vel perfectissime placat aliquem pro offensa alicujus contrahenda, nisi posset praevenire, ne ille offendatur, nam si jam offensum placat, ut remittat, non perfectissime placat; sed in proposito Deus non offenditur animae propter motum interiorem in ipso, sed tantum propter culpam in ipsa anima; igitur

Christus non perfectissime placat Trinitatem pro culpa contrahenda a filiis Adae, si non praeveniat, ut alicui Trinitas non offendatur, et per consequens quod anima alicujus filii Adae non habeat culpam talem. (Libr. Sent.)

Ex hoc quod Filius Dei fuit redemptor universalis, sequitur quod fuit perfectissimus mediator; igitur respectu alicujus personae habuit actum perfectissimum mediandi quem potuit habere. Sed actus perfectissimus *praeservat* ab *omni peccato* quia nullus perfecte placat pro aliquo, nisi praeveniat ne alius offendatur, si possit; sed si culpa aliquando inesset, non ita perfecte placasset Christus, sicut si praevenisset offensam, quia perfectius placat ille si praeveniat ne alius unquam offendat, quam si post offensam faciat quod alius remittat. (Rep. Paris.)

Si ex hoc quod aliquis cognoscat se aliquando alium offendisse, multum affligitur, *magis affligit* cognoscere quod *aliquando* offendit quam cognoscere quod *nunquam* offendit; igitur si Christus est perfectissimus mediator, *praevenit omnem offensam* in *matre sua.* (Report. Paris.)

(2) Et secunda via arguitur dupliciter. Primo, quia perfectissimus mediator meretur *amotionem omnis poenae* ab eo quem conciliat; sed culpa originalis est *major poena* quam *ipsa carentia visionis divinae,* quia peccatum est *maxima* poena naturae intellectualis inter omnes poenas ejus; igitur si Christus perfectissime reconciliavit, istam poenam *gravissimam* meruit ab aliquo auferri, nonnisi a *matre;* igitur etc. Confirmatur istud per exemplum, quia si filio Adae esset maxima poena regem contra eum offendi, nullus eum perfectissime reconciliaret, nisi auferret ab eo *non tantum exhaereditationem,* sed etiam esse *inimicum regis,* igitur etc.

(3) *Tertio* ad idem sic: Mediator perfectus praevenit omne peccatum *actuale.* Hoc concedunt omnes de beata

Virgine; sed redemptio universalis *immediatius* est contra *originale* quam contra actuale; quia necessitas incarnationis, passionis etc. assignatur communiter ex peccato originali; igitur ex hoc quod redemptor universalis, *perfectius* et *immediatius praevenit* originale quam actuale. (Rep. Paris. et Libr. Sent.)

(4) *Quarto* ad idem sic: Summus actus mediandi requirit illud pro quo mediat, summe sibi obligari; igitur cum Deus *possit praevenire* omne peccatum in beata Virgine et *majus* sit *praeservare* a *committendo,* quam purgare a commisso, igitur si debet mater summe obligari filio, *DEBET* filius *praevenire omne peccatum originale.* (Report. Paris.)

(5) Ex tertia via arguo sic: Persona reconciliata non summe obligatur mediatori, nisi ab ipso summum bonum habeat, quod potest per mediatorem haberi; sed innocentia illa scilicet praeservatio a culpa contracta vel contrahenda potest haberi per mediatorem; ergo nulla persona summe tenebitur Christo, ut mediatori, si nullam praeservavit a peccato originali. (Libr. Sent.)

(6) Excellentius beneficium est praeservare a malo quam permittere incidere in malum et ab eo postea liberare. Majus bonum est praeservari a peccato, quam post commissionem remitti peccatum. (Libr. Sent. et Rep. Paris.)

(7) Videtur etiam quod cum Christus multis animabus meruerit gratiam et gloriam, et pro his sint Christi debitores, ut mediatori, quare nulla anima erit ei debitrix pro innocentia? Et quare etiam omnes Angeli beati sint innocentes, et nulla humana anima erit innocens in patria, nisi sola anima Christi? (Libr. Sent.)

Item, nisi B. Virgo fuisset concepta sine peccato origi-

nali, non fuisset alia anima innocens nisi anima Christi. (Report. Paris.)

(8) Ratio quae accepta fuit ex his quae apparent in Maria, non videtur concludere. Quod enim arguitur primo de infectione carnis propter seminationem, non arguit secundum viam Anselmi de peccato originali. Aut dato quod sic contrahitur peccatum communiter, tamen infectio carnis manens post Baptismum, non est necessaria causa quare maneat peccatum originale in anima, sed ipsa manente, peccatum originale deletur per gratiam collatam, ita posset Deus in primo instanti conceptionis Virginis dando tunc gratiam delere, ne esset causa necessaria infectionis in anima, si gratia tolleret culpam in anima. (Libr. Sent.)

Item, ratio de propagatione non concludit, quia infectio in carne non est necessaria causa originalis peccati, quia si sic, cum illa maneat in Baptismo, manebit peccatum originale; igitur non obstante quod caro sic seminata possit esse causa peccati originalis, non tamen est necessaria causa.

(9) Aliud de passionibus Mariae non concludit, potest enim mediator reconciliare aliquem, ut auferantur ab eo poenae sibi inutiles, et relinquatur in poenis sibi utilibus; originalis culpa non fuisset utilis Mariae; poenae temporales tamen fuerunt utiles, quia in eis meruit; igitur etc. (Libr. Sent.)

Neque concludit ratio alia de poena, quod propter hoc debeat habere culpam, quia non fuit utile habere culpam; sed utile est viatori habere aliquam poenam, ut perfectius possit mereri, et non oportet propter hoc quod illae poenae essent voluntarie assumptae in beata Virgine, sed solum poenae erant voluntarie assumptae a voluntate Christi, quia hoc fuit utile aliis, et sic possunt auctoritates Augustini

et aliae salvari, quod de *peccato nullam quaestionem* volo *habere,* cum de *Maria* agitur, quia *nec habuit actuale nec originale.*

Ad quaestionem dico quod Deus potuit facere quod ipsa nunquam fuisset in peccato originali; potuit etiam fecisse, ut tantum in uno instanti esset in peccato; potuit etiam facere ut per tempus aliquod esset in peccato, et in ultimo instanti illius temporis purgaretur.

Primum declaro, quia gratia aequivalet justitiae originali, quantum ad acceptionem divinam, ut propter hanc animae habenti gratiam non insit peccatum originale. Potuit enim Deus in primo instanti illius animae infundere sibi gratiam tantam, quantam alii animae in circumcisione vel in Baptismo; igitur in illo instanti anima non habuisset peccatum originale, sicut nec habuisset si postea fuisset baptizata. Et si etiam infectio carnis fuit ibi in primo instanti, non fuit tamen necessaria causa infectionis animae, sicut nec post Baptismum, quando manet secundum multos, et infectio animae non manet; aut *potuit caro mundari ante infusionem animae,* ut in illo instanti non esset infecta.

Secundum patet, quandocunque agens naturale potest agere, Deus potest agere . . . quando anima est in peccato, potest per potentiam divinam esse in gratia; sed in tempore illo quo fuit concepta, potuit esse in peccato, et per te fuit; igitur similiter potuit esse in gratia. Nec necesse fuit tunc quod fuisset in gratia in primo instanti illius temporis. (Libr. Sent.)

Patet igitur quod potuit esse quod culpa si inesset Mariae, inesset per instans tantum.

Tertium patet quod potuit esse per tempus aliquod in peccato originali usque ad ultimum instans, et tunc

primo in gratia, sicut est de parvulis baptizatis. (Report. Paris.)

Quod autem horum trium, quae ostensa sunt esse possibilia, factum sit, Deus novit; si auctoritati Ecclesiae vel auctoritati Scripturae non repugnet, videtur probabile quod *excellentius est, attribuere Mariae.*" (Libr. Sent.)

Nota bene; Postea in eodem libro dist. xviii, n. 12, B. Scotus absolute dicit: "Sunt aliqui Beati, qui nunquam fuerunt inimici actualiter peccato actuali, ut multi innocentes, et multi alii, qui aliquando fuerunt inimici, ut mortaliter peccantes, et postea poenitentes. Est ibi (i e. in coelo) etiam Beata Virgo Mater Dei, quae nunquam fuit inimica actualiter ratione peccati actualis, nec ratione originalis (fuisset tamen, nisi fuisset praeservata)." Explicatione doctrinae suae de Immaculata Conceptione data B. Scotus solvit auctoritates contra doctrinam de Immaculata Conceptione Mariae allatas dicendo: "Si autem teneatur pars negativa quaestionis (i. e. Maria non est concepta in peccato originali) ad omnes auctoritates in contrariam partem respondetur, quod quilibet filius Adae est debitor justitiae originalis, et ex demerito Adae caret ea, et ideo omnis talis habet unde contrahat peccatum originale; sed si alicui in primo instanti creationis animae detur gratia, ille licet careat justitia originali, nunquam tamen est debitor ejus, quia *merito alterius praevenientis peccatum, datur sibi gratia,* quae aequivalet illi justitiae, quantum ad acceptationem divinam, imo excedit; ergo *quantum est ex se, quilibet haberet peccatum originale, nisi alius praeveniret merendo.* Et ita exponendae sunt auctoritates, quod omnes naturaliter propagati ab Adam sunt peccatores, hoc est, ex modo quo habent naturam ab Adam, habent unde careant justitia debita, *nisi aliunde conferatur;* sed

sicut posset post primum instans conferre ei gratiam, ita *posset et in primo instanti.*

Per illud patet ad rationes factas pro prima opinione (i. e. quod Maria fuerit concepta in peccato originali, quia *alias non indiguisset redemptione*) quia Maria *maxime indiguisset Christo,* ut *redemptore; ipsa enim contraxisset originale peccatum* ex ratione *propagationis communis, nisi fuisset praeventa per gratiam mediatoris;* et sicut alii indiguerunt Christo, ut per ejus meritum remitteretur eis peccatum jam contractum, ita illa *magis indiguit mediatore praeveniente peccatum* ne esset ab ipsa aliquando *contrahendum,* et ne *ipsa contraheret.* (Libr. Sent.)

Ad aliud de apertione januae, patet, quod janua fuit sibi aperta per meritum passionis Christi *praevisae* et *acceptae specialiter* in *ordine* ad *hanc personam,* ut propter illam passionem *NUNQUAM* huic personae inesset peccatum, et ita nec aliquid propter quod janua clauderetur, cum tamen sibi ex origine competeret, unde janua clauderetur sicut aliis. (Libr. Sent.)

Si quaeratur, utrum si fuisset mortua ante passionem Filii fuisset beata? dici potest, quod sancti Patres in Limbo purgati fuerunt a peccato originali, et tamen clausa fuit janua usque ad solutionem poenae debitae. Ita enim determinaverat Deus, quod, licet acceptaret passionem Christi praevisam ad remittendum culpam originalem omni credenti et crediturо illam passionem, non tamen remittebat poenam illi peccato debitam, scilicet carentiam visionis divinae propter passionem praevisam, sed propter *ipsam exhibitam,* et ideo sicut illis patribus non patuit janua, quousque passio Christi fuit exhibita, ita *probabile* est, quod nec B. Virgini. (Libr. Sent.)

Ad argumentum Bernardi potest responderi, quod in instanti *conceptionis naturae* fuisset sanctificatio *NON* a

culpa quae tunc infuit, quia *NULLA* fuit, sed a culpa quae tunc infuisset, nisi tunc gratia illi animae fuisset infusa.

Et si arguatur, quod ibi fuit *libido, FALSUM* est de *conceptione NATURARUM,* licet posset concedi fuisse in conceptione et commixtione seminum.

Et dato quod in conceptione seminum *fuisset creatio animae,* non fuisset aliquod inconveniens, gratiam tunc fuisse infusam animae, propter quam anima non contraxisset aliquam infectionem a carne cum libidine seminata; sicut enim post primum instans Baptismi potuit manere infectio corporis contracta per propagationem cum gratia in anima mundata, ita potest esse in *primo instanti,* si Deus tunc *creavit* gratiam in *anima* Mariae. (Libr. Sent.)

Et si arguas contra hoc, quia prius naturaliter fuit filia Adae, quia prius fuit persona, quam habens gratiam; in illo igitur priori tenebatur ad justitiam originalem, quia naturalis filia Adae, et non habuit eam, ergo in illo priori contraxit originale peccatum.

Respondeo et dico, quod quando opposita comparantur ad idem secundum ordinem naturae, non simul ambo insunt, sed tantum alterum inest. Reliquum autem quod dicitur prius natura non inest, quia in eodem instanti oppositum inest; sed dicitur prius natura, quia tunc inesset quantum est ex *parte subjecti,* nisi *aliquid extrinsecum impediret.* Exemplum, si materia comparatur ad formam et ad privationem, prius naturaliter est materia non habens formam quam habens, non quod in illo instanti in quo habet formam, realiter non habeat eam, quia tunc contradictoria essent simul; sed quia tunc materia quantum ex se, dimissa sibi, non haberet formam, si aliud habens non daret. . . . Similiter licet prius natura materia sit aliquid in se quam privata vel formata, non tamen sequitur quod

ipsa aliquando sit in se ita quod nec sub privatione nec sub forma, quia hoc modo non est aliud esse prius nisi quod secundum *propriam rationem* ejus, *qua dicitur prius, neutrum illorum includit.* Ita in proposito dico, quod *natura animae* praecedit naturaliter *justitiam originalem* sive *gratiam aequivalentem* et *carentiam justitiae debitae,* et etiam in illa natura praecedit naturaliter carentia illa justitiae originalis illam justitiam, quia quantum est ex *subjecto,* quod est *prius naturaliter utroque opposito, prius* naturaliter *privatio* inesset; tamen non oportet animam esse aliquando sub *neutro extremo, neque prius* esse sub *privatione quam* sub *opposito.*

Vel potest dici aliter, exponendo omnes auctoritates superius allegatas, quod omnes filii naturales Adae habent causam sufficientem peccati originalis, si natura sibi dimittatur; sed illa causa *non praevalet virtuti divinae causanti contrarium in anima Mariae;* et isto modo non est filius Dei debitor justitiae originalis, sicut Maria, quia ipse non est naturalis filius Adae.

Et sic licet Maria habet causam sufficientem peccati originalis, tamen Deus *potest praevenire effectum,* sicut praevenire potest ne ignis comburat approximatus combustibili. Unde esse filium Adae naturalem non est causa necessaria quod peccatum originale insit, quia tunc post Baptismum, cum sit naturalis filius Adae, haberet peccatum originale post Baptismum. Igitur cum in eodem instanti stent simul, quod sit filius Adae, et quod non habeat peccatum, cum non sit major repugnantia in primo instanti quam in quocunque alio, ita bene potest moveri in primo instanti ab eo quod sibi inesset si natura esset sibi dimissa, sicut in quocunque alio instanti; et tunc potest salvari quod *illa causa non fuit in Christo,* quia ipse non fuit naturalis

filius Adae; igitur ejus natura sibi dimissa non habuisset peccatum originale. (Report. Paris.)

Magis igitur *indiguit Maria redemptione, quam quicunque alius,* quia tanto magis indiguit redemptione, quanto *majus* bonum sibi conferebatur post redemptionem; cum igitur *majus* bonum sit *innocentia perfecta,* quam *post lapsum culpa remissa,* majus bonum sibi conferebatur *praeservando ipsam* ab *originali,* quam *si postea fuisset purgata.* Nec propter hoc oportuit quod Christus prius fuisset passus, quia Abraham fuit purgatus ab originali, quod sibi infuit, virtute passionis Christi praevisae; sic potuit peccatum originale *praeveniri,* quod *debuit infuisse* Mariae.

Et cum dicitur postea quod fuit naturaliter propagata, dico quod propagatio *non* est causa *necessaria* peccati originalis, quia manifestum est quod potest sine eo fieri, et quia potest *impediri* a causa *fortiori causante contrarium in anima;* et patuit quod habuit poenas inflictas, quia hoc fuit *utile,* sed *culpa NULLI* est utilis *in quantum culpa.*" (Report. Paris.)

Quando igitur arguitur, quod prius naturaliter fuit filia Adae, quam justificata, concedo, quia illam naturam in primo instanti naturae *sic conceptam* consequebatur esse filiam Adae, et non habere gratiam in illo *instanti naturae;* sed *non sequitur,* ergo in illo instanti naturae fuit privata, loquendo de *omnino primo instanti,* quia, secundum illam *primitatem,* natura animae ita *naturaliter praecessit privationem justitiae, sicut ipsam justitiam;* sed tantum potest hoc inferri quod in ratione naturae, quae est fundamentum filiationis Adae, *non includitur justitia, nec ejus carentia,* quod concedo.

Et si objicias de alio modo prioritatis naturae, quod ipsa est naturaliter prius carens justitia quam habens eam, cum

hoc insit sibi a *causa INTRINSECA,* dico, quod *hoc prius natura NUNQUAM inest sibi,* sed tantum *INESSET,* si causa *extrinseca non impediret,* et *poneret oppositum inesse;* sicut etiam si in primo instanti materia informaretur, privatio, quae prius naturaliter inest materiae, nunquam ei inesset.

Si dicas, quomodo est prius natura illud, quod non est prius in essendo? Dico, quod quando ordo naturae est inter *positivum,* sicut inter subjectum et accidens, materiam et formam. quod est prius natura, potest esse prius in essendo; sed quando est tantum inter *opposita privative,* prioritas per comparationem ad tertium non est nisi quia hoc *inesset,* si aliud non *impediret,* vel est *prioritas* in *intellectu,* quia scilicet istud prius *intelligitur,* ut privatum. (Libr. Sent.)

Et si arguatur, Maria non est justa in primo instanti naturae; ergo in illo instanti est injusta vel non justa: Dico quod consequentia non valet in praedicatis compositis, non est album lignum, ergo est lignum non album, ita hic; non est justa in primo instanti, *id est ratione SUI,* ergo est non justa, non sequitur, quia *neutrum illorum includit.*" (Libr. Sent.)

Report. Paris. de eadem objectione dicit:

"Quamquam in *natura post lapsum prius sit peccatum* quam *gratia,* tamen tale prius nunquam oportet inesse cuicunque supposito, quia quamquam natura gravis sibi dimissa prius sit nata esse deorsum, possit tamen prius poni sursum; sic potest *praeveniri peccatum originale in Maria, quod nunquam insit.*

Dices, in illo instanti, in quo non habet justitiam, habet carentiam justitiae, quia tunc est debitrix; igitur anima est injusta in illo instanti. Dico quod si *affirmatur injustitia, falsa* est propositio, quia in *primo instanti natu-*

rae non habet justitiam nec injustitiam; si tamen *negetur* justitia, vera est propositio, anima non est justa in primo *instanti naturae, hoc est,* non est *EX SE* justa. Et non sequitur ex hoc, quod est *EX SE non justa.*

Neque est haec concedenda, in primo instanti naturae vere *intelligitur non justa;* sed in primo instanti *non* intelligitur justa, hoc est, in primo instanti intelligitur *illud quod est,* ut (scilicet), *animam esse animam tantum.*

Et cum dicitur postea de apertione januae, dico quod potest dici apertio januae dupliciter, vel per *amotionem cujuscunque obstaculi,* quantum est ex parte sui, vel apertio talis, ut statim possit actu intrare; et isto secundo modo nulli aperiebatur janua ante passionem exhibitam. Sed primo modo, quoad amotionem culpae, multis aperiebatur janua virtute passionis praevisae; dico igitur quod *utroque modo indiguit* beata Virgo *apertione* januae. Primo, ut *praeveniretur* culpa. Secundo, ut actu aperiretur janua per mortem Christi exhibitam.

APPENDIX E

B. J. Duns Scotus de Motivo Incarnationis Christi (Pag. 211)

Report. Paris. III. Libr., dist. vii., q. iv., B. Scotus dicit de motivo Incarnationis:

"Dico quod lapsus non fuit causa praedestinationis Christi, imo si nec fuisset Angelus lapsus, nec homo, adhuc fuisset Christus sic praedestinatus, imo etsi non fuissent creandi alii quam solus Christus. Illud probo, quia omnis ordinate volens, primo vult finem, deinde immediatius illa quae sunt fini immediatiora; sed Deus est ordinatissime volens; igitur sic vult. Igitur primo vult se et omnia intrinseca sibi; immediatius quantum ad extrinseca est anima Christi; igitur ad quodcunque meritum, et ante quodcunque demeritum, praevidit Christum sibi esse uniendum in unitate suppositi.

Si lapsus esset causa praedestinationis Christi, sequeretur quod *summum opus Dei* esset *OCCASIONATUM* tantum, quia gloria omnium non erit tanta intensive quanta erit Christi, et quod tantum opus dimisisset Deus propter bonum factum Adae, puta, si non peccasset, videtur valde irrationabile.

Dico igitur sic: Primo Deus diligit se; secundo diligit se aliis, et iste est amor castus; tertio vult se diligi ab alio qui potest eum summe diligere, loquendo de amore alicujus extrinseci; et quarto praevidit unionem illius naturae quae debet eum summe diligere, etsi nullus cecidisset. Quomodo igitur sunt intelligendae auctoritates

Sanctorum ponentium quod Christus non fuisset mediator, nisi aliquis fuisset peccator? et multae aliae auctoritates quae videntur sonare in contrarium?

Dico quod gloria est ordinata animae Christi et carni, sicut potest carni competere, et sicut fuit collata animae in assumptione; ideo statim fuisset collata carni, nisi quod propter majus bonum illud dilatum fuisset, ut per mediatorem, qui potuit et debuit, redimeretur genus humanum a potestate diaboli, quia majus bonum fuit gloria animarum beatarum, quam gloria carnis Christi; et ideo in quinto instanti vidit mediatorem venientem passurum ac redempturum populum suum, et non venisset ut mediator, ut passurus, ut redempturus, nisi aliquis prius peccasset, neque fuisset gloria carni dilata, nisi fuissent redimendi, sed statim fuisset totus Christus glorificatus."

Libr. Sent. IV., dist. 2, q. 1, B. Scotus dicit: "In universis operibus Dei non fuit aliquod opus mere gratiae nisi sola Incarnatio Filii Dei; et hoc si ad illam nulla merita praecesserunt, quod utique verum est in ordinatione divina de illa Incarnatione."

Report. Paris. IV., dist. 22: "Majus beneficium Dei est et major gratia simpliciter conservare istum in innocentia quam dimittere vel remittere alii peccata sua postquam cecidit ab innocentia. Et ideo majus beneficium et gratiam contulit Deus Beatae Virgini et Angelis sanctis, confirmando eos in innocentia perpetua, ne possent peccare, quam si remitteret eis peccata vel justificaret a peccato; quia *NUNQUAM PECCASSE* est *MAXIMUM DONUM*."

Concludere mihi liceat hisce verbis:

"Dignare me laudare te, Virgo sacrata, Mater Maria, sine labe originali Concepta.

Laus Christo Regi, Mariae Immaculatae ejusque castissimo Sponso, S. Joseph.

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